

# Zion's Herald

VOLUME LXIX.

BOSTON, WEDNESDAY, APRIL 15, 1891.

NUMBER 15.

## Zion's Herald.

PUBLISHED WEEKLY BY THE  
Boston Wesleyan Association,  
88 Bromfield Street, Boston.

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ALONZO S. WEBB, Publisher.

All stations preachers in the Methodist Episcopal  
Church are authorized agents for their locality.  
Price, including postage, \$2.00 per year.

Specimen Copies Free.

### The Outlook.

Two Italian steamships—the "Iniziativa" of the Florio line and the "Burgundia" of the Fabre line—brought over some specimens of "human refuse" among their passengers last week, in defiance of our immigration law, which went into effect April 1. These were quickly sifted and sent back to their respective ships to be returned to their homes. The agents protested and tried to induce Superintendent Weber to take temporary charge of these undesirable on the ground that the steamers were not going back to the ports from which they sailed. The superintendent, however, firmly declined to receive them. Several of them were either secretly landed, or allowed to escape, and the vessels have left port. The district attorney has already taken action in this matter, and after the steamboat companies are convinced that they must give free return transportation to every passenger belonging to the proscribed classes, or pay a fine of \$300 for every debarked immigrant who is landed, they will find it to their profit to scrutinize those who apply for passage to these shores. The new law promises to be effective.

No utterance in Secretary Tracy's address before the Republican Club in this city last week was so heartily applauded, or has evoked such universal commendation wherever read, as that in which he expressed his purpose to take navy yards out of politics. No one knows better than he the inefficiency, the rottenness, which have resulted from the dominance of the spoils system in these government reservations where large bodies of men are employed, and where positions are bestowed as rewards for party services, and with little, if any, regard to capacity. "The practice," said the Secretary, "is a source of demoralization to any party that attempts to use it, destructive to the government service, and debauching to local, state and national politics. It is an ulcer on the naval administration system, and I propose to cut it out." In pursuance of this policy of reform the Secretary announced that hereafter foremen would be selected by competitive examination; laborers and mechanics who apply will be registered, and after a preliminary examination in the order of their application, and a period of probation, will be entered upon the navy yard rolls. If this new departure is successful, it will begin a new chapter in civil service reform, and mark a distinct advance in the purification of our national politics.

The celebration, in Washington last week, of the signing of the Patent law one hundred years ago, was an occasion of great interest. The congress of inventors and manufacturers which it called together from all parts of the country were treated to a series of papers, by well-known experts and officials, of such substantial value that they are to be collected in permanent form. Further, an association was organized for the advancement of industrial discoveries and the improvement of the patent system. It can hardly be expected, however, that the second century will witness a series of inventions so distinctly epochal as those of the cotton gin, the steam engine, the sewing-machine, the telegraph, the cylinder press, the reaper, the telephone, the type-writer, and various successful adaptations of electricity, all of which belong to this century and were stimulated by the law which protects as personal property the fruit of one's mind. And yet so keen and patient is inventive genius along hundreds of lines to-day, that we know not what brilliant discovery may startle the world to-morrow.

The Royal Labor Commission, appointed to inquire into the relations between capital and labor, and to investigate strikes and the best means of preventing them, was formally announced in the House of Commons last week. The Commission is certainly a strong one. The Marquis of Hartington heads the list, and with him are associated twenty-four representative gentlemen both in and out of Parliament. Among the latter we notice the names of Samuel Pilsnol, Thomas Mann (the labor agitator), G. Tunstall (cotton manufacturer), and those of many other leaders in manufacturing and shipping. The omission of Michael Davitt's name has stirred up the Irish, and the non-appointment of a woman on the Commission has also caused remark, especially from the fact that in the labor organizations of England female employees already outnumber the male by fully a million. But if the Commission is not as comprehensive as it might be, it is exceedingly well-selected and abundantly able to undertake the task that devolves upon it. In the province of inquiry it will probably be successful. If its results are incorporated in subsequent legislation it will have had a most beneficial mission.

The evolution of "The Commonwealth of Australia" proceeds steadily. Scarcely seven weeks have passed since the convention assembled at Sydney, and yet every fundamental question has been discussed and settled. The tie with England will not be severed. Executive functions will be vested in a governor general, to be appointed by the Queen. The legislative department of the federal government will be modeled, not after that of England, but after that of our own country. The Parliament will closely resemble our own Congress. Thus the Senate will consist of the same number of members from each province, whether great or small. All appropriation and taxation bills must originate in the House of Representatives, etc. A uniform tariff shall be fixed by Parliament, and there shall be free trade throughout the confederation. Even the English papers recognize the birth of a new nation out of the old colonies—"practically a republic, with a monarchical veneer."

The little native State of Manipur in north-eastern India, between Assam and Upper Burma, has recently been the scene of sharp fighting and a bloody massacre. The deposition of its maharajah nearly a month ago led to British interference. Chief Commissioner Quinton of Assam, with about 500 Ghoorkha troops, marched to Manipur to arrest the principal insurgent and restore order. He and several officers were seized by the natives, decapitated, and their bodies treated with every indignity. His escort of Ghoorkhas, after a stubborn resistance for two days, were nearly all massacred. Subsequently the Manipuris attacked a small English force in a fortified position near their boundary and were repulsed. No reason has yet been given for the treachery of the natives. The result will probably be the conquest of the State and its annexation to Assam. Hitherto it has been allowed to govern itself, tolerating only a British Resident, who recognized the maharajah and kept the Indian government informed of what was going on.

That the privilege of shipping goods through the Dominion in cars protected by consular seals, has been a discrimination in favor of the Canadian roads and against the American trunk lines, has long been recognized. That the privilege has also facilitated the perpetration of frauds upon the revenue of the United States, has also been understood. There is no reason to doubt that under the present system dutiable goods to a large amount are secretly sent across the border in these bonded cars. It has been for a long time a problem with the Treasury department how to correct this abuse without abrogating the privilege of transporting legitimate goods in bond. This has been found to be impracticable, and it is understood that Secretary Foster is preparing a regulation which will abolish consular seals upon cars, and require the inspection by revenue officers at "ports of entry," after crossing the frontier, of all merchandise. "This plan, if enforced," says the *Advertiser*, "will materially increase the work of the customs officials at these frontier ports, who will be required to examine, check, and ascertain customs dues upon the merchandise, secure a bond for the payment of the same, then allow the goods to proceed to destination in the custody of the government. The careful comparison of the goods in the cars and those called for in the manifests and entries will become the stumbling block to illicit importations, and it is expected fraud will thereby be minimized. The goods will again be subjected to examination and appraisement at the final ports when the collector, with the result of the examination at the frontier in his possession, can check back and further prevent possible fraud."

The route of the great Siberian railroad is definitely fixed, the preliminary details arranged, and the work of construction will shortly begin. From Minsk, on the eastern slope of the Urals, the line will run almost to the Chinese frontier, which it will nearly parallel, running northeasterly to the Amoor and thence southwesterly to Vladivostok, on the Sea of Japan. The total length of the road will be 4,785 miles, nearly twice that of our great Pacific roads, and the estimated cost of its entire construction and equipment will be \$183,825,000. It will be noticed that no attention is paid to the American scheme of a railroad to Alaska to connect, via Bering Strait, with the proposed Siberian road. "The Pacific terminus," says the *Tribune*, "is thousands of miles from the shore of that strait, to which desolate region no railroad is likely ever to make its way." The magnificent commercial advantages which will accrue to Russia from this gigantic line are apparent to every one who consults the map and is familiar with the agricultural and mineral resources of the country through which it will pass. Its strategic advantages are none the less manifest. Says the *Springfield Republican*: "It will menace the security of China as that ancient and stereotyped realm has never been menaced before. It will also give to the Czar a grip upon the heart of Asia such as he has hardly dreamed of."

### Briefer Comment.

NOW that Senator Edmunds has placed his letter of resignation in the hands of the governor of Vermont, it has been growing daily more apparent how large a vacancy this step creates, how serious a loss the nation sustains. Mr. Edmunds' senatorial career extends over a period of more than twenty-five years. During that time, both in committee and in public debate, his valuable services in shaping or aiding public measures of the highest importance have been recognized and acknowledged. He has left a permanent mark upon the national legislation. No one can fill as acceptably as did he the positions which he held on the committees of the Judiciary and of Foreign Relations. The organs of

both political parties unite in regretting the necessity which compels him to retire from his high and honorable sphere of usefulness.

A SIGH of relief was breathed by many when the overseers of Harvard University decided last week upon the proposition of the faculty to reduce the number of courses for the degree of Bachelor of Arts, or, in other words, to shorten the college curriculum. Despite its earnest advocacy by President Eliot and the support given by the vote of a majority of the faculty, the movement has encountered opposition not only from leading educators, but also from the great body of the Harvard alumni. It is a matter for congratulation to scholars everywhere that this venerable University has refrained from yielding to the pressure of specialism, and that the baccalaureate degree will continue to represent a quadruplex of study.

FRENCH Protestantism has lost an eminently able and influential leader by the death of M. Edmond D. de Pressensé. He was born in Paris in 1824; studied in Switzerland and Germany; and, returning to his native city, acquired speedy renown as pastor of the Evangelical Independent Protestant Church. As a writer, too, he reached early distinction. He founded the *Revue Chrétienne* and the *Bulletin Théologique*. Several of his works, those especially on church history and the life of Christ, have been translated into English. In 1871 M. de Pressensé entered politics as a member of the National Assembly, and in 1883 was chosen a life senator. His public duties did not hinder his usefulness. He was the Christian in politics, as the readers of the *London Christian World* will attest, who will miss the valuable weekly letters which bore his familiar initials.

KENTUCKY has been revising her State constitution. Compulsory education; the Australian ballot; the prohibition of stock watering; of lotteries, and the "pooling" of profits; separate schools for whites and negroes and equality in distribution of school funds; the limitation of legislative sessions to sixty days; the payment to the school fund of the \$600,000 of direct tax refunded by the federal government; and the prohibition of free transportation to public officers—are among the new features, some of which will, of course, encounter opposition. But though certain of these provisions may lead to adoption, the revised State charter as a whole will lead to a higher legislative standard, and will mark a healthy improvement in public sentiment.

PROF. BRIGGS' utterances on the occasion of his transfer from the chair of Hebrew to that of Biblical Theology in Union Theological Seminary, have awakened an opposition which will take the shape of an official protest at the meeting of the Presbyterian General Assembly in Detroit next month, even if he shall escape earlier investigation. Across the water the Wesleyans are stirred up by a bold paper read before the London Preachers' Meeting by Professor Davidson, on "Inspiration and Biblical Criticism," in which the views propounded, if not so pronounced, are similar to those of Dr. Briggs, and which cannot but provoke dissent from the conservative men of that body. It is evident that the question as to the age, authorship, and freedom from error of the books of the Bible, must very soon be re-opened on both sides of the Atlantic, and a patient hearing be given to the demands of modern criticism. That the authority of the Scriptures will be seriously imperiled by a cautious re-adjustment of the traditional theory of inspiration in accordance with some of these demands, no one who has given the matter adequate attention, will for a moment admit.

### New England Conference Report on Zion's Herald.

The committee on Zion's Herald, consisting of Rev. F. Webb, S. Jackson, R. L. Greene, N. B. Fish, and C. H. Hamford, presented the following report to the Conference, which was adopted without discussion:—

THE excellent work done for the church by the Boston Wesleyan Association, through ZION'S HERALD, has been recognized with gratitude by this Conference from year to year. And so far from declining, our appreciation grows with the growth and strengthening of the strength of the HERALD. Nor is our satisfaction altogether the lower one that its financial success is the means of adding some thousands of dollars yearly to the small incomes of supernumerary preachers in New England—a matter of no small importance—but that its intellectual and moral enterprise is enriching the mind and heart of the church with an education that is more to be desired than gold, yes, than much fine gold.

A marked sign of the times is the demand for applied Christianity. Society groans and travails in pain waiting for religion to add to its theories a more consistent practice. We cheer ZION'S HERALD to the front on the Christian side of the great questions of the day, such as the prohibition of the liquor traffic, capital and labor, Romanism, party politics, the duties of wealth, woman and the home, science and the Bible, and kindred subjects. And while opening a welcome door to new life better forms of truth, we rely upon it to defend the well-tried heritage of the past from the reckless iconoclasm, also characteristic of the times, which yields destructive theories as if they were proven facts, and discredits traditional interpretations as if what is old must therefore be untrue.

We are happy to recognize in the energetic and versatile editor a worthy successor of the men the precious perfume of whose names will always linger around the sanctum of the HERALD; observing the living present, fertile in devices for securing variety of form and matter on subjects of interest, and understanding the English word for "spade," he has proved himself to be the right man in the right place. The articles last year on "Ecclesiastical Politics" were light shining in a dark place, and it cannot be said the darkness comprehended them not. And if any are so glib as to say they will feel more secure that such search-lights will help to deter any clique or individual from ever trying to make them true.

But no matter how great the ability of the editor and the value of the paper, the HERALD will be a failure where it is not read, and it is an ally no minister can afford to slight. The subscription list increases his influence, for the paper with its connective link, its church news and broad horizon, creates an atmosphere about the pew such

that he who lives in it can see further, hear better, and get more good from the pulpit than he whose ecclesiastical conceptions are bounded by his own altar rail. The pastor whose official members especially do not take the HERALD to be commiserated. In this day of printing the name of private religious papers is legion, and sometimes these papers, narrow in their scope, deficient in information, or it may even be not over-friendly to the church, are allowed to exclude the church paper from the home. The preference of the inferior is always to be regretted, and there is no gain when some cheap publication crowds out the large, scholarly and denominational weekly, which, even if not an official of the General Conference, is the real organ of the church in New England, and a reliable exponent of its status, its doctrines, and its spirit. We can trust the education of the people to ZION'S HERALD, hail it as our co-laborer, and pledge ourselves to endeavor to do a larger business with the genial and courteous agent, believing that it will sustain its growing reputation and keep itself and management in favor with the people.

### THE RELIGIOUS NEWSPAPER OF THE NEXT DECADE.

DR. W. C. GRAY, editor of the Interior.

THE pioneer settlers of Kentucky and Southern Ohio were in possession before the government surveys were made; and the primitive crookedness of their lines was extended by the surveyors, so that all Kentucky and Southern Ohio was, and is now, an inextricable tangle of zigzag and oblique and curved lines. This produced a whole generation of litigation and a special class of "land-lawyers," of whom Thomas Corwin was one. Neighbors fought each other year after year, built "spite fences," and all that. You could tell where a lawsuit was in progress by noticing these "spite fences" between the litigants.

But there rolled the big river, flowing peacefully along among them, offering to carry them to lands inexhaustible in quantity and quality, to be had for the taking. If they had taken what they wasted in fighting each other, each of them could have had more land than he wanted.

The religious press is now in the "land-lawyer" occupation. They have not yet learned that they are not competitors and rivals, but fellow-workers. The truth which they must learn and apply is, that the success of any one religious paper is shared by all religious papers. That religious journal which elevates the standard wins the respect of the public for religious journals as a class. When it increases its circulation it hews innumerable avenues through which its contemporaries gain access to the people. During the last dozen years I have been making trails in the wilderness leading out miles in every direction from my summer home. Whenever I have spotted a new trail, I find that others use it more than I do. It is easier to get a man to subscribe for a second or a third religious paper than it is to get him to subscribe for the first. And so of advertising. The religious paper which increases the appreciation of business men for its columns as a medium, gives a lift to all its contemporaries. And so of literature. The religious press is sought by the best writers, because some of the best writers have been secured as contributors. As for the field; all of us together have hardly yet cut the first furrows. We have a patch of potatoes here and there, as there was along the margins of the Mississippi, in Illinois and Iowa, fifty years ago. Education is increasing, leisure for reading increasing with wealth, and taste for the best literature is extending and increasing with the increase of education and wealth.

And here comes in the gravest blunder the religious press is now making. The leading newspaper of one of our denominations cheapened itself a few years ago, and the result is that the papers of that denomination all over the country are shining and starved, and their people looking outside of their church for religious literature. The religious press must learn that the public will take it at its own appraisement. If the publisher says his paper is cheap, all the people will say amen. But the religious public is self-respecting. It wants, and is willing and able to pay for, the best. It does not buy catmeat at the market for the family table. It does not frequent junk-shops nor second-hand clothing stores. We have not reached that class yet, and never will. They must reach us. It requires moral and educational and religious education for the appreciation of a religious newspaper.

Secular journals in this country have shot far ahead of anything abroad. It is a reasonable demand of the moral and religious public that we should be abreast with them, and that demand is not that we shall make all things out of nothing in the space of six days, and all very good. Like the Good Father, they are more willing to give than we are to ask. That is my experience both with God and good men. I want to make a good paper and to be able to pay writers and contributors for their toil. Therefore I have always refused to cut prices, and the result in the matter of circulation is better than with those who have taken the other and the mistaken policy.

The religious press must and will broaden in its religious sympathies, broaden by expansion and by elimination. The organs of classes, and the exponents of fads, and the brass bugles of fanaticisms will die. The foundation on which we rest is the universal religious principle in the soul of man. The kinds of newspapers of which I now speak are a temporary itching rash upon the body of the church universal.

The religious press of the future will be, as now, evangelical, and increasingly so. It will be sound on the central doctrines. We shall learn, after a while, that a branch which has a vital connection with the true vine will not run to poisonous fruits. A man who is concentric to Christ will not go wild in doctrines. He may be elliptical, eccentric,

variant in his orbit, pulled hither and yon by other influences; but he is sure to swing true to his regal luminary in his general course. The religious press will become, as it is rapidly becoming, Christlike. It required two symbols to represent our Lord—the lamb and the lion. Though He was the gentlest of all beings, He was not only potentially but actually almighty. The press will not abdicate its force nor its aggressiveness, but it will grow out of its bad-boy pugnacity.

The religious press will call into its service not only ability but adaptability, and it will demand special training. It is already pretty well understood that eminence in theology, or in the pulpit, or in any other department of intellectual labor, is no indication of fitness for this work. It is of no use to put the wings of Mercury on the heels of an elephant. Lubber-lifting is out of date. The man who does logging now must have spikes in his shoes, spring in his legs, and a peevy in his hands; and have acquired a knowledge of the nature, disposition and habits of logs.—*Independent*.

### HARP AND CROWN.

REV. EMORY J. HATNER, D. D.,  
Pastor People's Church, Boston.

TWO bright little boys, aged nine and eleven years, were recently sitting in "the children's room" of an elegant home, engaged with their evening half-hour of reading before bed-time. In the adjacent library their father was holding a somewhat animated discussion with a pleasant though confessedly skeptical neighbor as to the immortality of the soul and the realities of the unseen world. The boys dropped their books and listened. The discussion took quite a wide range, the skeptical gentleman particularly treating with cynical derision the Joelle concepts of harps and crowns with which the hymnology of the church in all ages has adorned itself. The host, while admitting that such picturesque details might not stand for much in a philosopher's estimation, went on to relate with much feeling some remarkable expressions that fell from the lips of his own mother as she lay dying. The bright and ecstatic scene he portrayed with no little natural eloquence. The departing saint had pointed upward to gates and shining throngs and had spoken of her crown with all the assurance of St. Paul.

The boys were called to retire at that moment. In their own chamber they continued the theme of their elders. Frank said: "Fred, if I were to die to-night, I would not be afraid. I believe the angels are up there, just as papa said." To which Fred assented, with some further remark, however, that indicated a possible sprouting of the doubter's seed-sowing.

In the morning the mother met Fred, who was the older boy, on the stairs as they were descending to the dining-room and asked,—"Where is Frank? Is he not about ready?" "He is asleep yet, mamma. I spoke to him, but he did not awake, though his eyes were partly open."

In one terrible revelation it came upon the mother's heart—that blow from a base-ball two days before! Who can portray it—that alarmed gathering of everybody in the chamber of the beautiful, marble-like dead!

"O mamma!" cried Fred. "In the night he spoke to me about those angels! But I was real sleepy. I just touched him, and he seemed so cold. So I covered the bed-clothes tight about him and fell asleep again." At that wild moment the skeptical neighbor presented himself with warm-hearted kindness at the chamber door, with a thousand unspoken offers of service in his dead face. The broken-hearted father of the dead boy, shaking in a strong man's agony, yet turned, and wringing the hand of the neighbor, said, "Cold! So cold! But no; not so cold. He is in the land of eternal summer. He is with my sainted mother. Would you debate me that now?"

"There may be harps, yes, yes," said the neighbor, clearing his throat and releasing his hand to brush away a tear. "There probably are harps, my dear sir, and crowns, and—reunions in the summer land. Stick to it, sir! Matters appear different here in this holy chamber, do they not? And the doubting Thomas paced the room softly, his own soul in a swirl of unappealable inward experiences.

The setting of the diamond is necessary for its proper valuation to most of us. If we saw it in the dust-pan of sweeping day, a diamond unadorned would appear but a bit of glass. Ordinarily we do not miss that priceless thing—our immortality. But for every home, sooner or later, this diamond is set, with the shadows of the death-angel's wing. In a mortal chamber. Through our tears we see light in its light. It is the troubled soul of man which reaches out for that majestic truth which fits it as light fits the eye. No man can say what he believes, relatively to the spirit's deathlessness, till his religious nature is stirred by the cry of wounded affections. It was said, long ago, that "with the heart man believeth." The affectional nature seems to be the particular root-sock of religious belief. And ought it not to be found so when we remember how it is again written: "God is love?"

grained by evil ways that the eye does not soften and glance upward at the memory of a believing mother who has passed from mortal sight. Love and grief are the wings of faith. We can often see faces around about the throne before we see the Face Bountiful on the throne.

Whether there be harps or not, there are voices whose speech in our ears would be more rapturous music in the melody of welcome and reunion. Figures of speech and in fact all language are mockery to the soul's loftiest needs of expressing itself. And surely nothing is more foolish than that form of skepticism which holds up to ridicule the "gates," the "harps" and "crowns," with which aspirant souls have helped themselves in the valley and shadow of death.

### The Religious World.

General Booth of the Salvation Army is reported as seriously ill, being physically and mentally exhausted.

Dr. J. H. Barrows is to be president of the religious congress to be held at Chicago during the World's Fair.

The next session of the New York East Conference will be held in the New York Ave. M. E. Church, Brooklyn.

Rev. Dr. David J. Barrall, of Minneapolis, has accepted the call to the Collegiate Reformed Church, New York.

Six students of Yale University have made arrangements to do mission work in New York city the coming summer.

The Y. M. C. A. of Paris, France, has bought a lot in the heart of the city for \$112,000, and will erect a fine building thereon.

Rev. William F. Ferguson, of the New York Conference, has been elected principal of the Mohawk Collegiate Preparatory School, Utica, N. Y.

The Little Children's Circle of the King's Daughters in New Orleans have furnished a room in the eye, ear, nose and throat hospital in that city.

The total issues of the American Bible Society for the year ending March 31 were 1,502,624 volumes. This does not include publications in foreign lands.

Rev. Dr. Edwin P. Ingersoll, of the Puritan Congregational Church, Brooklyn, has declined the call to the presidency of Yankton College, Yankton, South Dakota.

The missionary schooner "Chapman" was lost on the west coast of Tahiti, Nov. 30, 1890, bound from Honolulu to Papeete. The crew, numbering sixteen, were drowned.

Fourteen thousand dollars have been contributed and pledged toward the Salvation Army memorial building to be erected in New York city in honor of the late Mrs. General Booth.

Rev. Arthur M. Knapp, Unitarian missionary to Japan, has returned to Boston, and Rev. William I. Lawrence, of Dorchester, will be his successor, starting for Japan at an early date.

On Easter Sunday three Chinese converts were baptized in St. Luke's M. E. Church, New York city, by the pastor, Rev. E. S. Tipton, assisted by a Chinese student from Hackettstown Seminary.

Mr. Ephraim Nash and wife have deeded to the Lucy Webb Hayes Memorial Deaconess Home and Training School their handsome residence, valued at \$15,000, at North Capital and Pierce Sts., Washington, D. C.

Rev. Edward Dorr Griffin Prime, D. D., died in New York city, April 7. For more than thirty-two years he was associated with his brother, Dr. S. T. Prime, in the editorial work of the *New York Observer*.

Rev. Dr. A. H. Bradford, of the Congregational Church of Montclair, N. J., has been invited by Principal Fairbairn, of Mansfield College, Oxford University, England, to preach the sermon on Commencement Sunday.

Rev. Francis Penzotti, an agent of the American Bible Society, imprisoned in Callao, Peru, as the result of religious intolerance, has finally been released through the influence of Secretary Blaine and our minister at Lima.

Miss Louisa Remph, a missionary of the Methodist Protestant Church, died recently in India under most distressing circumstances. While holding evening services with a class of native converts, a kerosene lamp fell on the floor at her side and exploded, burning her fatally.

The 50th birthday anniversary of Rev. Dr. S. E. Herrick, the 27th anniversary of his marriage, and the 20th anniversary of his settlement as pastor of the Mt. Vernon Congregational Church, Boston, all happened on one evening recently, when he was presented with valuable gifts.

Dr. Samuel H. Nesbit, of the Pittsburgh Conference, died at his home in New Brighton, Pa., April 5, of pneumonia, at the age of 70. For twelve years, from 1860, Dr. Nesbit was editor of the *Pittsburgh Christian Advocate*, and was a leading delegate to four successive General Conferences.

The first number of the *Krestansky Postel*—"Christian Messenger"—the first of our Methodist paper published in the Bohemian language, and, with one exception, the only Protestant paper in the world for these people, has just been issued by the Bohemian Methodists of Cleveland, Ohio.

Rev. John Emory Cookman, D. D., died recently in New York at the age of 83. About two years ago Dr. Cookman left the Methodist Episcopal Church to enter the Protestant Episcopal Church, and labored as assistant rector of the Seamen's Mission of the latter church until his health failed.

Rev. Dr. John E. Edwards, a prominent minister of the Methodist Episcopal Church, South, a member of the Virginia Conference, died at Lynchburg, Va., March 31. Since 1858 he was a member of every General Conference of the Church South, and for fifty-seven consecutive years he was a pastor. Some one said to him once: "You ought to be a bishop." "Oh, no," was the quick response, "I am over age and under size."

Rev. Dr. R. M. Hatfield, of the Rock River Conference, died at Evanston, Ill., of pneumonia, April 1, at the age of 73. He was admitted to the Providence Conference in 1841. Afterward he filled a number of important appointments in New York East Conference. During the war he was transferred to Chicago, filling successively the pastorate of Washburn Avenue and Centenary Churches. Later he was pastor of St. Paul's Church, Cincinnati, and Arch Street Church, Philadelphia. He was a delegate to the General Conferences of 1864, 1876, 1880 and 1884. In 1877 he returned to the Rock River Conference. For several years past he has been the successful financial agent of the Northwestern University and Science Hall. The gift of the late Mr. Fayerweather to the University was the result of one of his efforts. Dr. Hatfield was well known throughout the Methodist Episcopal Church.



## Miscellaneous.

## LASELL ROUND-THE-WORLD PARTY.

Singapore and Penang.

PROFESSOR C. C. BRADON.

OVER the sea toward two Cs we move calmly on. The sea we realize, for it is all about us, and, now and then, under the coxing of the northeast monsoon, it moves us unpleasantly up and down as well as on. The restless green or blue is

## A Kaleidoscopic Picture.

The first C, which is Ceylon, we believe in, for the chart says it is before us, and all the other strange lands to whose on-coming it has testified have come. The second C, which is Christmas, is hard to believe at hand; for none of the conditions of Christmas, as we know it, are here. We are dressed, this 23d day of December, in our least and lightest clothing, and envy those who have still less. The sailors in their thin muslin gowns, through which their yellow or black skin shows glistening, seem to us to have attained the highest felicity. The double awnings and sultry breeze hardly make the deck endurable, and we are all "wilted." I wonder what you are doing to keep cool! The steward gives us lemon-ice and ice-cream and cool drinks, and the punkah-wallahs mop their faces as they pull the fans that make it possible for us to stay below long enough to eat a little rice and salad and the coldest puddings we can find. We fervently and fervently hope the thunder-clouds that are massed on the horizon will materialize to wet us down and cool the heated ship. So you see the conditions of Christmas-tide are wanting so far as weather is concerned. And the home-gatherings and meetings of friends are lacking as well. And the churches, decked to celebrate the birth of our Lord, with the bell calling to praise Him "who so loved the world," are not here. Instead, we have the ugly idols and half-naked priests giving them cocoanuts and breadfruit and flowers, and hallowing to them with gong and bell. Oh, what a difference Jesus Christ makes in a land and people! And I grow humble as I think how little I have prized blessings which are no more mine by right than theirs who "bow down to wood and stone," and humbler yet as I remember how many times I have, with all my training, set me up other gods than God.

If the money that goes off in tobacco-smoke on this boat in one week were given to missionary work, it would support ten Christian women a year while getting schooling or training as nurses, thereby preparing them for entire life-work as Christian helpers among their own people. Something to think of! I wonder how far what some of us spend in candies in a year would go?

## Singapore

Tuesday forenoon, and left Wednesday afternoon late. The two days have given us delightful memories for our whole lives. The rampant vegetation of the tropics, where the problem is, not how to make things, rare (to us) and costly, grow, but how to keep them back; the natives with their quaint and scanty costumes, their pathetic faces, their homes on piles to keep out the fever, snakes and tigers; the tropical fruits and fishes in the markets, have been novel and interesting indeed. Malays, Klings, Parrees, Chinese, Portuguese, Lascars, Bengalese, Javanees, Sids, and I don't know how many more peoples, move about in the streets of Singapore among all sorts of Europeans. The sago palm, banana palm, oil palm, wine palm, cocoa palm, Australian palm, betel palm, the Pride-of-Singapore palm — most beautiful of all, with crimson stems; the flame tree with its scarlet blossoms; the clove and cinnamon trees; the endless ferns (one fifteen feet high with leaf seven feet across); orchids by the thousands, which they pick in endless variety from the jungle (one plant brought 350 guineas when first sent to England, here common as grass); the acres of sensitive plant whose leaf shrinks at a touch, and which they regard as a pest as we do witch grass or the Canada thistle; the ginger plant; the up-tree, from whose sap the natives make the poison for their arrows; vines that run up trees fifty to seventy feet, then send down roots which touch the ground, and then send up other vines into the air; the banyans — where shall I stop? The dorian, mangosteen, rambutan, jack-fruit, salak-nut, real bananas not yams, are among the new fruits. Mandarin oranges are dearer here than farther north. I don't like what they call a real banana; it is too mealy.

A full-dressed woman wears a ring in the top of each ear, one in the side, and one as large as my thumb in the lobe, a stud screwed into each nostril, and a ring hanging from the cartilage between the nostrils, a necklace or two, half-a-dozen bracelets on each arm, two or three rings on each ankle, and a bit of thin muslin cloth thrown about the body. Children in full dress have three narrow silver bands about the waist and a bracelet on each wrist and ankle. Both men and women wear rings on several of the toes. Women carry babies, not on the back as in Japan and China, but astride the hip. Working men are naked except for (sometimes) a turban and a breech cloth which is often reduced to a string and a handkerchief. One soon gets used to seeing these bronze statues moving about so straight (from carrying burdens on their heads) and dignified. The women after all cover the body more modestly, according to our notions, than do the Japanese.

## The conveyance is

A gharry, a square-bodied, covered hack with sides of Venetian blinds. A pony about the size of a Shetland draught these about very decently. There are also jirikshas in Singapore and Penang. The drivers try to overcharge as usual. Some of our fellow-passengers paid \$2 for 50 cents worth, although the tariff is plainly printed in English in each gharry. Paid correctly, the driver always says, "Oh! No! Master! No! No!" but the right thing is just to walk away and let him say. Pretty soon he goes back and is happy.

At a restaurant the bouquets were of flowers made of colored shells — very pretty. Meat was brought in a double plate, the space between being filled with hot water, corked in. All the foreigners and many native houses and stores are built with arcades, so that all the sidewalks are covered from the sun. In

Penang we saw pepper being put into bags, and hot tin (a product of this section) into molds for America.

We left Hong Kong Thursday noon, and early Tuesday morning were in Singapore. Left Singapore 5 P. M. Wednesday, and were in Penang early Friday. Left Penang at 1 o'clock Friday, and will reach Colombo about 2 or 3 o'clock to-morrow (Tuesday) afternoon. Remarkably quick and easy passages! The heavens are propitious; the waves are kind. I hope the snakes of Ceylon will be as considerate.

## A SONG FOR TO-DAY.

Growth the morning from gray to gold;  
Up, my heart, and greet the sun!  
Yesterday's cares are a tale that is told;  
Yesterday's tasks are a work that is done;  
Yesterday's failures are all forgot;  
Yesterday's burdens are as they were not —  
Lured beneath the billows of sleep;  
Lured beneath the billows of sleep —  
Buried low in the soundless deep.

Sh-re thy trust, and ask no more;  
Offer the cup thou wouldst never drain;  
Only he who saveth his soul  
Loath all that he fain would gain.  
Smile with him who has gained his day;  
Smile the gladder, if at thy cost;  
It was his to do and thine to aspire,  
It is his to-day who loved the most.

Pluck the flower that blooms at thy door;  
Cherish the love that the day may send;  
Cometh an hour when all thy store  
Vainly were offered for flower or friend.  
Gratefully take what life offereth;  
Look to heaven nor seek a reward.  
So shall thou find, amidst life's death,  
Earth and the sky are in sweet accord.

— Louise Manning Hodgkins.

## THE PAROCHIAL versus THE COMMON SCHOOL.

REV. W. S. MINTINE.

AMONG the peculiar institutions that distinguish the United States is its system of public schools. As early as 1642 our forefathers began to provide for the education of the children. Massachusetts led the way by a decree that "Certain men in each town shall take account of the employments of children, and especially of their ability to read and to understand the capital laws." In 1647 the colony passed a law requiring every township numbering fifty householders to appoint one within their town to teach all such children as shall resort to him, to write and read; and every town numbering one hundred householders to set up a grammar school to fit the students for the university. The Connecticut colonies were not far behind Massachusetts. Within three years after the first log-house was built at New Haven, a public grammar school was opened. In Pennsylvania, before the pines had been cleared from the ground, William Penn and his comrades began to build schools. Since that time we have had a free public school system, supported by the State, and open to all. The total amount expended in the United States for common schools during the school year 1886-87 was \$115,103,886. There was an enrollment of 11,805,660 scholars — an average of 20 to each 100 of the total population. The system employed 338,637 teachers.

This system was a very wise plan to provide for a stable government as well as for the education of the masses. Every voter in our country is called upon to pass judgment upon the public policy of the nation. To do this intelligently, he must be able to read and think. Who is to train him to do this? If it is left to the family, many parents will fail to appreciate the importance of an education, and make their children wage-earners as soon as possible. The matter cannot be left to the uncertainties of the private school. The public school, under the supervision of the State, supported by its treasury, secures uniformity of text-books and an unfailing financial basis. Thus far it has worked well.

The Roman hierarchy, however, object to the system, and are arraying all their forces against it. What have they to offer in its place? If they have something better, it is time for us to exchange. They have had a rare opportunity to make a record. For hundreds of years they have occupied splendid fields. What are the fruits?

It is a significant fact that prior to the Reformation no attention was given to the education of the masses, except by a people in the valley of the Piedmont — the pious, intelligent, but persecuted Waldenses. By a recent examination of the Statesman's Year Book for 1890, the ninth edition of the Encyclopedia Britannica, and the reports of commissioner of education of the United States, we find the following facts: —

France, in 1886, had a population of 38,218,903, 78 per cent. of which were Roman Catholics. In 1827 only 420 out of 1,000 could read. In 1878, 36 per cent. could neither read nor write. In Belgium the Roman Catholic faith is professed by nearly the entire population. In 1866, 47 per cent. of the population could not read or write. In 1880 the proportion of the population above fifteen years of age who could not read or write was 42 per cent.

In South America the Roman Catholic Church has had almost exclusive control of the people for many years. What has it done for them? In Chile Roman Catholicism is the religion of the State. When the census was taken in 1885, 72 per cent. of the population were illiterate. In 1887, 80 per cent. of the native Paraguayans were illiterate. In Brazil, in 1881, 84 per cent. of the population were illiterate. A writer from this country says: —

"Nothing could be more colorless than the life of a young Brazilian woman. She has no taste whatever for reading. A very large proportion of them could not tell who the Emperor of Germany, or that President Garfield was assassinated. They are ignorant of the most important facts relating to their own land, and of the thousand and one things that the women of America are conversant with. Their conversation is utterly frivolous, with seldom anything worth saying. She plays with her dolls until she is married. Hardly indeed can a woman be found with a book in her hand, unless it is the prayer-book."

The papal church has predominated in Mexico for centuries. What has been her influence over that people? She enriched herself until the State was obliged to confiscate the property. She furnished the country with a very inferior grade of schools. The following description is given of a Mexican parochial school by a former student: —

"The children spent the morning in attending mass in one of the churches. After dinner they studied a little, then passed the rest of the day in singing the praises of Mary,

and reciting prayers to different saints. Every day a priest came to hear their prayers and sprinkle holy water. One of the children was asked by a 'mother' when she would confess. 'Never,' said the child. 'But padre likes you.' 'But I don't like him.' 'When you confess you will receive one of those little wafers, and that is Christ.' 'Can he get into one of those?' 'Yes, and then you will have him in your heart.' 'When you eat the wafer, doesn't it go into the stomach?' 'No, it goes by a separate passage to the heart.' Through fear the child refused to kiss the hand of the padre, so the 'mother of charity' tied the child's hands behind her, fastened a long piece of red flannel to hang down like a tongue from her mouth, and put pasteboard horns on her head so she would look as much like a child of the devil as possible."

The population of Portugal in 1881 was 4,708,178. The Roman Catholic faith is the State religion. According to the official returns for 1878, the number of illiterates is stated to be 82 per cent. of the total population. For centuries Romanism has held Spain in her embrace. The Quarterly Journal of Education, quoted by Dr. Thomas Dick in 1836, says: —

"In this country there are few establishments for the diffusion of knowledge. The lower classes seldom learn to read and write; those above them are seldom instructed in anything but those two accomplishments and the elements of arithmetic."

Dr. Dick says of the system in Spain: —

"When we consider that the education of youth is committed chiefly to monks, we may rest satisfied that, in general, its plan and objects are very limited and defective. If a Spaniard attains to anything like true knowledge, he must either leave his own country in the search, or teach himself in the best way his fancy may devise."

In 1887 the population was 17,550,246 — 72 per cent. of whom were unable to read. Surely if the papal system could do anything for a people, it must have done something for Italy. In 1861 it was found that in a population of 21,777,331 there were no less than 16,999,701 persons absolutely unable to read and destitute of all instruction. In some parts of the country the illiterate part comprised 912 out of every 1,000. Since the overthrow of the secular power of the Pope the State has regulated public instruction. In 1881 the number of the population above six years of age who could not read or write in Upper Italy was 40 per cent.; Middle Italy, 64 per cent.; South Italy, 79 per cent.; and in the islands, 80 per cent.

Let us make a little comparison of the educational results of the papal and common school systems. The figures represent the per cent. of illiterates: Italy 65; Vermont 5; Spain 72; Pennsylvania 5; Portugal 82; Ohio 4; Brazil 84; New York 4; Venezuela 90; Maine less than 4. After this comparison, I am sure we are not ready to exchange, or consent to have that system substituted for ours for any part of our population.

## WOMAN AND HOME.

REV. C. S. CUMMINGS.

IT is urged by the advocates for the admission of women to the General Conference that they are capable of filling such positions and many others now occupied by men. This may be true. Women are competent, we will admit, to be legislators for the church and for the nation, to fill public offices and to practice the professions. Woman may fill man's place, but it must not be forgotten that man cannot fill woman's place. This is the vital point.

The most important place in this world is the home. The most essential person in the home is the mother. No great man has ever lived who did not have a good mother, that is, a mother devoted to the family supremely. Moses, Samuel, and Wesley are not the creation of legislation, but of mothers. The throne of motherhood in a home is the highest throne on this earth, and when women seek other positions they must step down and leave a throne vacant. The influence of love is the most powerful influence known in forming character; and when this is laid aside for statute law, the weapons of God are laid aside for the weapons of men.

There is no great institution that is suffering so much at the present time as home, and with the most disastrous consequences. We are often told that this knocking at the door of the General Conference is part of a great movement, that it is prophetic, etc. It is true that it is part of a great movement, but this great movement is the most destructive tendency in modern times. There is but little to fear from destructive criticism, but there is much to fear from the great movement that is rapidly destroying home while professing to be its friend. Why is it that only five in every one hundred young men in the United States are members of the church? Why is it that seventy-five young men in every hundred do not make a practice of even attending church? Why is it that the mass of children know but little of the Bible or of the essentials of a Christian life? Why is it that there is such an aversion to motherhood that only seventy in every thousand women, according to the statement of Miss Willard, enter that holy relation? Why is it that almost a half-million couples have been divorced in the United States within twenty-five years and the rate is rapidly increasing? There is but one answer: It is largely the outcome of this "great movement" that is falsely teaching the age. We now have individualism rather than interdependence. We are taught that a person's place in life is the place he can fill rather than the place he ought to fill. The tendency is towards such an education as units for domestic life and creates a distaste for it. It is not the fact that the influence upon child life is the most lasting and therefore the mother occupies the highest station in life, the reason why Jesus, who paid no heed to the customs of men, did not choose any woman among the Twelve?

We rejoice in every advance in the intellectual development and social culture of women. May all the processes that make the mothers, wives, and sisters happier, and that relieve them of unjust burdens, continue to the end. But any process that tends to destroy distinctive womanhood and to turn her life into unnatural channels, can but work disaster to those whom it was erroneously intended to bless. Now while there might not be any immediate disaster follow the admission of women to the legislature of the church, yet, because it is part of, and the outcome of, the "great movement" that is disintegrating home and substituting the legal and artificial ways of men in place of the God-created and eternal ways of Jesus Christ for the saving of the world — because of this, the present movement for the admission of women should be opposed by every person who loves God and loves home and loves woman.

Rockland, Me.

THREE YEARS IN FLORIDA.  
How the Race Problem Appears.

"SAGAMORE."

MY three years' domicile here and in different parts of Florida, though enforced by reason only of the great feebleness of my good wife, has not, I reckon, disqualified me as a juror in the question on trial suggested by my caption; and my position as an entirely disinterested outsider has played no unimportant part in the process of maturing my judgment, such as it is, on that vital question.

## First comes

## The Industrial Factor

In the analysis, and to which I give precedence simply as one of the most ripened and tangible fruits of emancipation. On this point I have found my mind most agreeably disabused, since I was quite prepared beforehand to witness the blacks by the hundreds lying around in the sun in utter idleness. But in no one of the several localities where I have taken up my abode have I realized my ideal on coming here, but precisely the contrary. It must have been a wonderful as it was a most graceful non sequitur to the flippant oratory of Grady to your Boston merchants when a colored man arrayed the labor statistics of the South since the close of the war, in the Charles St. Church — and the labor of the South is by the blacks, most emphatically — as the only antidote which the silver-tongued orator's pernicious logic needed. David was no whit more jubilant when dancing before the ark than was I on opening my much-prized morning Journal to find that admirable address so fully reported.

## On

## The Educational Angle.

While my own personal observation has been always and everywhere exceedingly encouraging, the verdict of Bishop Atticus G. Haygood will go farthest of all in weight and hopefulness — and his opinion was most pronounced on that line as he publicly gave it in our Methodist Episcopal Ebenezer Church two years ago, at a large gathering of citizens, viz., that the blacks were availing themselves of their educational privileges to a degree completely putting to shame the whites. More than this, he clinched the nail by saying *ex cathedra* that the percentage of illiteracy was rapidly increasing among the latter and waning quite as rapidly among the former! I have been repeatedly struck with astonishment to find the "crackers" as well as the more cultured whites in the South specially inimical to the coming hither of white teachers from the North, and white ladies particularly, to help in the uplifting work of instruction; but on this point Bishop Haygood was remarkably candid, saying, after a most graphic description of the work of these conadjutors coming under his personal notice: "The people of the South owe these noble men and women a debt of gratitude they never can repay;" and then added still more emphatically the humiliating confession that "The Southern people not only could not have taken up the work of educating the negroes at the close of the rebellion if they had been willing to do so, but they would not have done it if they could!" This was all supplemented by his saying that if the Northern people had not entered on this work, the condition of the South to-day would have been deplorable indeed. Why, Mr. Editor, right here under my windows as I write is the Cookman Institute, which is so brimming full of colored pupils of all ages that President Darnell has just been driven to add two more buildings to the group of three or four already secured on Hogan and Beaver Streets, and even then can scarcely accommodate the more than four hundred pupils now enrolled on his books with the two thousand and more probably who have already graduated from this grand school! A short distance to the west is the Boylan Home, where the indefatigable daughter of one of our noble representative ministers from the North, Miss H. E. Emerson, presides like a queen over sixty girls, painfully refusing full as many applicants this year for lack of room, and where the friends of the colored people gathered only last Sunday afternoon to dedicate a pretty chapel just completed, and which had been almost entirely paid for.

Now, touching this matter of white instructors for the black, I have noticed a peculiar unanimity among the Southern folk on this point, viz., that while they make no particular objection as a general thing to the utilizing of colored instructors, and are not especially enthusiastic in that direction either, they do protest against the whites having anything to do in the practical working of the scheme. Curses loud and deep are heard from nearly all classes on this one point, until it gets to be a question full of suspicion whether the reason can only be — since the need of instruction of some kind for them is fully conceded — that they prefer the most inefficient type rather than the best of teachers! This by no means discounts the work of the noble array of graduates among the colored people, to whom all honor; but it simply recognizes the natural and inevitable disadvantages arising from the laws of association. No one, black or white, constantly mingling in every-day social life with the great mass of crude, uncultured blacks, can fall of being socially lowered in his or her status of speech and manner; nor can the colored boys and girls be supposed to be as strongly affected for weal or woe by one of their own race as by one born and reared under a superior regime, whose example is always silently yet potentially exerting its incalculably elevating and refining influence. Can it be that all this pretended influence in educating the blacks by blacks only, finds its solution in the hope of intentionally retarding their emergence upon a plane above that where they (the blacks) could be made the easy victims of imposition of all conceivable kinds?

## On

## The Ethical Angle.

With all the long and bitter tutelage of the blacks in an atmosphere so highly charged with the corrosive sublimate of stupid, black-created and eternal ways of Jesus Christ for the saving of the world — because of this, the present movement for the admission of women should be opposed by every person who loves God and loves home and loves woman.

with the corrosive sublimate of stupid, black-created and eternal ways of Jesus Christ for the saving of the world — because of this, the present movement for the admission of women should be opposed by every person who loves God and loves home and loves woman.

Christian Union to take up and prolong in effect the miserable and groundless allegations of Southern papers as to the ignorance and immorality prevailing among the unfortunate race. What immunity from the very lowest degradation in both these respects ought to be looked for in less than a single generation of experiment on the basis of freedom following more than seven generations of the terrible testing under a system deserving no milder christening than baptized savagery? You ought to have heard Bishop Warren at the close of his third Southern Conference session this spring, as his symmetrical countenance lighted up all over in saying, "At my first official visitation in the South I was in almost absolute despair at witnessing the awful proofs of the extent of the social evil in the many-hued faces arrayed before me from day to day; but now, after but a single decade, the well-defined predominance of the genuine negro type in almost all the younger people wherever I go among the negroes, gives me glad relief!"

Many suggestions as to the work hereabouts crowd upon me, but I forbear to further tax my "sword-arm" to jot them down, or the patience of both editor and readers of the HERALD.

Jacksonville, Fla.

## EDITOR BERRY AT LYNN.

A VAST throng of young people poured into the Lynn Common Church on Tuesday evening, April 7, to hold, with the Jesse Lee Chapter of that church, the annual meeting of the Epworth League. Probably since its organization there has never been held, the country over, a larger or more enthusiastic annual meeting. Rev. George H. Clarke, president of the New England League, presided. Bishop Bowman, who was slightly indisposed, did not make a formal address, but spoke in a pleasant, interesting way, and then withdrew to give place to Rev. Dr. J. F. Berry, editor of the Epworth Herald, the organ of the Epworth League. Round after round of applause greeted him as he stepped forward, the enthusiasm of youth bubbling over. It seemed impossible for him to commence, so many volleys of hand clappings succeeded each other. But finally he opened fire. Dr. Berry is a rather short, slender man, with a pleasant face, full brown hair, whiskers, a fringe of brown hair encircling a good-shaped head, and a clear eye. He wore a long sack cheviot, turn-down collar and white tie. He said: —

Mr. President and dear young people, you cannot tell anything about the age of a person by the time they have lived in this world. It all depends upon the age of the heart. I know very old people who are but 25, and very young people who are over 75. The Epworth League is composed of young-hearted, sunny, radiant people, and all such people receive a cordial reception. I have attended a great many Epworth League meetings, but this is the greatest thing of the kind I have ever been in. I am more than delighted. I shall carry back to the middle West a glowing report of this gathering. We talk about 5,000 League chapters, about 300,000 members, but we do not realize just what the figures mean. Our growth has been so marvelous we cannot measure it. In a certain sense we are more than two years old, because the organizations antedating the Epworth League are older than that. He mentioned these various organizations. So the present organic life of the Epworth League is what we mean when we say it is two years old.

An objection is made against the Epworth League because there is already too much organization. And yet we must explain that when the Epworth League was formed, the number of societies in the Methodist Episcopal Church were decreased by four. Others object because it is too narrow, too sectarian. I will simply ask two questions: 1. Is the Methodist Episcopal Church too narrow? Is the Methodist Episcopal Sunday-school too narrow? If these are not, why is the Methodist Episcopal Epworth League too sectarian? Are the authorized publications of the Methodist Episcopal Church or Sunday-school too bigoted? Then why are the publications for the great army of the Epworth League too bigoted? The very best basis for breadth and liberality is an intense denominational loyalty. I am glad that the Devotional department has been made the chief spoke in this wheel. What is the object of the Epworth League? Letters that come in to our office at Chicago show conclusively that it is the evangelical and spiritual labor for the salvation of souls. The department of Mercy and Help is of the most practical character. He mentioned some incidents illustrative of the wonderful usefulness of this department. Mercy and Help — that's religion, he said. The department of Literature is next in order. He cited a report recently made which showed that 68 per cent. of the books taken out of 38 lending libraries were fiction, and 67 per cent. of that 68 per cent. were taken out by boys and girls. It proves that the literature which is used is not towards character building. If the Epworth League does nothing more than this, it is worthy of existence and it is to be praised for the work it does and is doing. The department of Entertainment is an important one. We Methodists have all along been telling the Methodist young people what they ought to do, and now we ought to tell them what they can do. Young people must have recreation and amusement. We do not want our young men to be monks and our young women to be nuns. We want our young people to be the happiest people on the earth. The Epworth League has a mighty work in providing such recreation and amusements as all do this.

I want to indicate three things that the Epworth League is doing or has done: —

1. The Epworth League has built up in most communities the chasm between the Sunday-school and the church. We haven't in many places been bridging the young people in the Sunday-school.
2. The Epworth League has promoted all over this country the "connectional spirit" of Methodism. Has not the trend in these latter years been toward independence? Our people to a large extent and our preachers to some extent have "settled down to their little church and there centered their affections. The young people propose to be acquainted with each other, and that Methodism shall be connectional."
3. The Epworth League is injecting into the life of our church a large measure of Christian optimism. I utterly abhor pessimists, who are continually scattering the dross of their life about them. The taproot of pessimism is lack of faith in God and His Word. The Epworth League has in this respect made the whole church optimistic.

At the close of the address the great crowd dispersed.

F. B. G.

## SLAVE TRADE AND KUM TRAFFIC IN CONGO FREE STATE.

REV. H. W. CONANT.

IT is with unusual sadness that I take my pen to-day. Some two years since, a native chief in the Congo region in Africa, after being taught by missionaries to read and write, sent the following note to Archbishop Benson of the Church of England: —

"Great and Good Chief of the Tribe of Christ; greeting. The humblest of your servants, Kiser-ter."

them of your garment, and begs you to send to his fellow servants more Gospel and less rum.

"In the bonds of Christ."

The recent Brussels Congress, in which our national government was represented, provided for the combined action to suppress the slave trade in the Congo Free State and for the absolute prohibition of the liquor traffic in a large specified territorial area of Africa, and for restrictive measures under a moderate excise tax in other parts of the country. Holland, because of its large gin traffic, held out against the treaty, but at last consented to sign it. President Harrison deemed the matter of so much importance that he sent a special message to the United States Senate, but to our great humiliation that body refused to confirm the treaty! The seventeen other governments represented in the Congress did all their work up and, and the United States stands responsible for the continuance of the slave trade and the liquor traffic in the above-named section of the Dark Continent! Well may the Congressionalists of Boston, concerning this action that it "will redound to the dishonor of our country and to the disappointment of every friend of humanity."

Only a short time ago Rev. E. F. Kephart, a Methodist missionary in Liberia, wrote: "I never saw such poverty among God's people as there is in Liberia. . . . The Christian nations are pouring rum and gin in upon this poor people. The steamer that brought us from Hamburg had on board 10,000 cases of rum (each holding fifty to sixty gallons), twelve cases of gin, 460 tons of gunpowder, and fourteen missionaries — all on their way to Africa to convert the heathen. The German line has nine steamers that ply monthly between Germany and Africa. They always have the same kind of a load, with the exception of the missionaries. I learned that one of this rum came from Boston."

Upon whom must the responsibility for this condition of things rest? Think of the following statement: "The supplies for that country (Africa) at the rate of one missionary to 40,000 gallons of rum and 7,000 pounds of gunpowder." In spite of the fact that slavery existed south of Mason and Dixon's line the United States government united with England and France to suppress the slave trade, but now when the world rejoices that among our 90,000,000 people who glory in the stars and stripes not a human being is a slave, in the morning dawn of the twentieth century, the United States of America, by the non-concurrence of the Senate in the Brussels treaty, stands as the guardian of the slave and liquor traffic in Africa! What next?

## FRENCH EVANGELIZATION.

ORGANIZATION AT WORCESTER, MASS.

SUNDAY, March 22, was a red-letter day for our French Mission at Worcester. Under the presidency of our presiding elder, Rev. Geo. S. Chadbourn, D. D., an organization was effected. As this latest organization comes before the public, it is proper for the pastor to introduce by name its officers. Mrs. Julia S. Garrett and Mr. John P. F. Frey were appointed leaders. The following persons were nominated and elected stewards, namely: John P. F. Frey, Geo. W. Marston, Joseph Tudon, Ambrose Morel, Cyrenne Hebert, Mrs. Mary Schuyler, and Mrs. Rosanna Payer. The following were elected trustees: P. P. Lane, Geo. W. Marston, and K. N. Benoit. Bro. Marston was elected superintendent of the Sunday-school.

The pastor reported 14 members and 11 probationers, making a total of 25. It must be remembered that this is the result of only eighteen months of labor by the pastor.

As many as eight families were reported as being so far advanced from darkness to light as to indicate their joining the mission in the near future. Counting these families, also four that were converted and left town or joined other organizations, with the twelve represented in the actual membership, we have a grand total of 24 families — an aggregate of not less than 100 persons.

The Sunday-school is well organized, and numbers 9 officers and teachers and 35 scholars. The interest and numbers are constantly increasing. The temperance band of hope is in a flourishing condition, as also the sewing society for girls.

The financial exhibit gives the following figures: Appropriation by the Missionary Society, \$1,200. Expenses of the year for rents of halls, fuel, lighting, etc., \$341.18; expense of Chiniquy meetings, \$150.46; total, \$694.64. Revenue from collections and personal contributions, \$436.72. This leaves a deficit of \$77.91. Of course there is no paragon for the missionary nor any furniture.

A considerable part of the year's revenue has been contributed by the membership. All but four of the 25 members are French, and most of them have been converted from Romanism within the year.

Although the present pastor retires in order to pioneer similar work in the great city of Chicago, "The True Catholic" of Worcester unanimously call for a successor, that the work may be carried forward to grand success. The field is vast and ripe for the harvest.

A cordial welcome, we are sure, will be accorded to this young Methodist family which joins the happy throng that belts the globe.

LOUIS N. BRADY.

## HOME MISSIONARY NEEDS.

MR. EDITOR: In response to a barrel of clothing sent to M. Cook, Nebraska, by our auxiliary of the Woman's Home Missionary Society of the N. E. Southern Conference, we received a letter from Rev. P. S. "Mother" which has touched our hearts. After expressing his gratitude for the barrel and complimenting us upon the contents of the same, he tells us something of the suffering and destitution by which they are surrounded on account of the failure of crops. He mentions one preacher who has not two cents with which to buy a postage stamp, and an American family of six children who are put to bed to keep warm while crying for food, the mother being the daughter of a judge. The Americans do not apply for help as readily as others. He wishes that members of the New England Conference and others would contribute to buy corn for the preachers' horses that are obliged to carry their owners to their appointments on large efforts upon half rations. They can buy corn at fifty cents a bushel in Iowa. The good farmers share what they have for themselves and horses with the preachers. But that is so little!

While men will sacrifice so much for the Master, will not those whose loaves are cast in pleasant places, do something for their relief? In eastern Nebraska they have half a crop, but in the western part it is a total failure. The preachers' families are in need of the common necessities of life, many of them being without tea, coffee, sugar, butter, and meat for weeks at a time. I send this hoping it will arrest the attention of some individual church who will take immediate action for the relief of the sufferers.

Money or articles of clothing should be sent to Rev. P. S. Mother, M. Cook, Nebraska, who has been appointed by the presiding elder for this work.

FINN R. CLIFFORD, Sec. W. H. M. S.

Plymouth, Mass.

## W. C. T. U.

At Cairo, Egypt, Feb. 27, Mrs. Mary Clement Leavitt organized a W. C. T. U. of seven members, all American missionaries.

Twenty-six State papers are supported by the W. C. T. U., besides two national organs, the *National W. C. T. U.* and the *Woman's Journal*.

Mrs. Arabella Angelini, wife of a German minister



# Our Book Table.

PRINCIPLES OF SOCIAL ECONOMICS. By George Guntion. G. P. Putnam's Sons. Price, \$1.75.

There is no doubt that political economy is a progressive science; or, in other words, that the principles of the science which are necessary to-day for the welfare and prosperity of man, will be obsolete to-morrow. When, therefore, the statesman of this hour attempts to regulate industrial conditions by the principles laid down either by Ricardo or Adam Smith, he must fail. And yet that is just what is being attempted too largely. There has come over the mass of the people a great change. They are no longer to be regarded as serfs. They work with rapidly-moving and wonderful machinery, and not with the hands. They are better educated, and look for themselves into the problems of wealth and poverty. Now they wish to know the reasons for the science which is necessary to make allowance for. Probably in no study of economics published within a decade are there more facts presented in a clearer, more accurate and able manner than this. And we especially commend this volume to the clergy who take an interest in all that should, in bettering the condition of mankind by improving industrial conditions. The pulpit needs a wholesome revival on this subject, if the poor are to be raised up from their sepulchral lot as effectually as Lazarus was raised from the dead by the voice of Christ.

THE VIKINGS IN WESTERN CHRISTENDOM. A. D. 793 to A. D. 888. By G. F. Keary, M. A., F. R. S. A. New York: G. P. Putnam's Sons. Price, \$2.50.

Notwithstanding the fact that the formative period of the Scandinavian peoples has much of authentic history, yet there is about these peoples a cloud of mystery. No people, in their legends, have been able to throw about their traditions so many marvelous heroes, gods, goddesses, and other supernatural, or at least prehistoric, beings. But, as Mr. Keary suggests, owing to the connection between the northern heathens and Christian (so-called) Europe, the historian is enabled to sift out the wheat of authentic history from the abundant chaff of mythological legend, and tradition. Just this is the purpose of this volume. The northern migration and its influence, and the counter-influences of the southern peoples, if briefly traced, is yet done with a skillful and masterly pen. And yet, no student sees clearly how the creed of the Vikings, with its strong northern vitality, with its bald heathenism and superstition, never became an integral part of that religious system which dominated Central Europe. As a religious-political study of a very fascinating period of the development of a portion of the race, the wonderful Teutonic portion, it is scholarly, able and interesting. Mr. Keary's promised further development of the Scandinavian system will be sure of a cordial welcome.

LIVING THOUGHTS OF JOHN WESLEY. By James H. Potts. New York: Hunt & Eaton. Price, \$2.

Herein is contained a very full collection of the best thoughts of the great founder of Methodism. And, though we belong to the brotherhood of Methodists and may be liable to overestimate the sagacity of John Wesley, yet we believe that good judges of other brotherhoods than ours will agree in the matter. We have never read of all Wesley, and we confess to a complete and grateful surprise at the breadth as well as depth, the sharpness as well as fullness, of John Wesley's mind; as we take a look at this large and elegant volume. Mr. Potts has done a good work in this selection of Wesley's wisdom, and every Methodist minister in our wide connection should have this volume always at hand.

THE SERMON BIBLE. — Matt. 22. St. Mark 16. New York: A. C. Armstrong & Son.

The value of these volumes — this is the sixth — lies not so much in the outlines of sermons on the various verses, although that is considerable, but in the references to other volumes, with page, in which are sermons on the text, or to magazines. With this great help, the reader can easily see that the Sermon Bible is a unique and peculiar commentary. It is practical, useful and more full (though not critical, perhaps) than the ordinary commentary. The sermons referred to are generally those of eminent preachers, and give what is latest and freshest. In some cases the sources drawn upon are manuscript.

AT BROWN'S: An Adirondack Story. By Jean Kate Ludlum. New York: Hunt & Eaton. Price, \$1.25.

This is a story of a young girl's winter in the Adirondacks. There is no thrilling adventure connected with it, but one can get, as it were, a true but pleasant view of life as it is experienced in the delightful mountains, where the air is refreshing and invigorating. It is a good book to put into the hands of a child who is not too ill to read. Of course there is love in the story; for what would a story of such a kind as this be without it?

RISING BELLS. By Reese Rockwell. New York: Hunt & Eaton. Price, \$1.25.

This is a story of courage, of steadfast adherence to duty, of loving loyalty to the best that is in us, by a young man who nevertheless had his troubles, trials, temptations and struggles, as we all have them. And this "story of right" in Duke Carrington is what is to settle bells of the future in lives perhaps not yet begun, and which indeed sets the bells of observing men and women in the story ringing merrily and cheerily. It is, therefore, a wholesome, healthful story.

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## Obituaries.

NOTICE TO PREACHERS. — A package of obituaries, containing those received at this office between March 14 and April 1, has been forwarded to the publishers of the *Zion's Herald*. Will our brethren send their obituaries to the office above mentioned, please duplicate and forward as soon as possible. — Editor *Zion's Herald*.

Nutter. — Died, at Rochester, N. H., Jerry N. Nutter, aged 65 years.

Brother Nutter was a good, consistent, Christian man. He believed in the Lord and trusted Him. His illness — pneumonia — was two weeks in duration, and at times was very painful; but in it all he was patient and had the peace of God abiding with him.

He was born in Farmington, N. H., but lived many years of his life in the West where he buried his first wife and was married again, in 1882, to Mrs. L. Ella Fisher, who now survives to mourn his departure. She is deeply smitten and afflicted, having now for a second time lost husband and all her children. Their little girl, Myrtle, died two months before the husband and father they came to this world in 1889. Brother Nutter when in the West had been a class-leader, a Sunday-school teacher, and Sunday-school superintendent. He joined the Methodist Episcopal Church in 1877. He rests from his labors. It is well with him. — D. E. MILLER.

Smith. — Mrs. Samuel Smith was born in Centre Harbor, N. H., March 14, 1827, and died in Northfield, Vt., Nov. 25, 1890.

She was married at the age of twelve years, and united with the M. E. Church. She afterwards withdrew from the Methodist and joined the Advent Church; but about thirteen years ago she returned to our communion and joined the M. E. Church at Northfield, Vt., of which she remained a faithful and active member until taken to the church in 1889. She was married Jan. 31, 1849, to Rev. L. D. Thompson, an Advent minister, with whom she lived twenty years, when death separated them. In 1863 she was married to Samuel Smith, of Northfield, Vt., whom she buried about eighteen months previous to her death.

Sister Smith was a true and faithful Christian, a devoted and loving mother. A few days before her death it was the writer's privilege to hear her testimony in class-meeting. She spoke of her increasing love for the Master and His cause, saying, "I have many times been called to drink of the bitter cup of the dear Lord, and I have wonderfully sweetened it with His love." On the evening of Nov. 24 she said good-night to her daughter and husband who lived with her, and retired to her room. After writing some letters to friends, she retired. On the morning of the 25th she arose and began dressing for church, hearing an unusual noise, and on her mother's room, and found her lying on the floor partially dressed; but she was not, for God had taken her. She simply stepped from earth to heaven. Two children — a son and daughter — survive her, to whom may God grant the comforts of His grace and love. — JOSEPH HAMILTON.

Downer. — Susan K. Downer was born in Deerfield, N. Y., Aug. 7, 1820, and died in Northfield, Vt., in infancy, where she had resided nearly all her life, dying at Northfield just after midnight, Sabbath morning, Jan. 25, 1891.

Sister Downer and her husband, who died eighteen years ago, united with the Methodist Church some forty years ago. She was an earnest and faithful Christian, exceedingly devoted to the welfare of God's kingdom, and always ready to bear testimony to His goodness and faithfulness. She had passed through many severe trials. Having had given her nine children, only one of them, a son, survives her. All this, besides being many years a widow; and yet she came through the furnace without losing faith in God or confidence in His Word. Her son, Henry Downer, is well known in the community and by many of the preachers as a faithful Christian, thoroughly interested in the church, both local and general, and is the welfare of his ministry.

Sister Downer's home for many years has been open to the weary traveler, and many preachers, young and old, will gratefully recall both her hospitality and kind encouragement. Her home was also a favorite place for prayer meetings. The church at Northfield is bereft of a mother in Israel, and may well anticipate a happy reunion above. She had been a member of a class of young ladies in the Sabbath-school for several years.

The funeral services, Jan. 26, were conducted by Rev. H. F. Forrest, and her dust was committed to rest under those ever-lasting and beautiful plates by the side of the Connecticut to await a sure and blessed resurrection. — E. E. REYNOLDS.

Jones. — Mrs. Hiram T. Jones died in Bermuda, January 26, 1891.

Sister Jones was a devoted Christian, and a true friend to all who were in need of her aid. She was born in Bermuda, in 1810, and lived in Bermuda until her death. She was the daughter of a Presbyterian clergyman, Rev. James Morrison. She was born in Halifax, N. S., July 16, 1832, and removed to Bermuda when but a child; in 1851 she removed to Turk's Island.

Hiram T. Jones and Helen Ewing Morrison were married Oct. 19, 1859; they came from Turk's Island to Bermuda, in 1870, since which time Hiram has been their home. Mrs. Jones was one of a family of several children. Two brothers, Peter and Alexander, have died; one sister, the wife of Rev. James Carruthers, P. E. Island, survives.

For a childhood the subject of this sketch was a devoted and consistent Christian. For a long time she has been a member of Grace M. E. Church of Bermuda. A beautiful life has closed on earth, and her husband and children miss her presence, and her dear friends and neighbors miss her cheerful and helpful presence. She had often expressed the desire that this might be the place of her burial.

STAND YOUR GROUND. When you make up your mind to take Hood's Sarsaparilla, do not be induced to try some other preparation instead. Clerks may claim that "ours is as good as Hood's" and that, but the peculiar merit of Hood's Sarsaparilla cannot be equalled. Therefore have nothing to do with substitutes and insist upon having Hood's Sarsaparilla, the best blood purifier and building-up medicine.

THE STATE OF MAINE

is famous for many things, the most prominent today being Maine and Adams' Boston Cough Balsam. The proprietors of the latter were forced recently by their immense and growing trade to move to New York. But Adams' Balsam is still found at all our druggists and to be superior as a "cough and cold killer" to all others.

NO FOOD CAN BE considered sufficient to the requirements of an infant unless it contains matter to supply the waste of nitrogenous tissues. Mellin's Food supplies soluble, nitrogenous matter and promotes a healthy growth, a full development and a vigorous constitution.

Bathe freely with Johnson's Anodyne Liniment, then rub hard night and morning, for pleurisy.

Our Little Men and Women is another juvenile magazine, for children of a somewhat larger growth than the *Nursery* — those just beginning to read. The April number is very bright and interesting. — D. Lothrop Company: Boston.

The April *Silver Cross* has a rich and varied table of contents, pertinent to the ever-widening work of the Daughters and Sons of the King. "Divine Paradoxes," by Hannah Whitall Smith; "A Hallelujah Lullaby," by Clara Marshall; and the leading editorial on "Perplexing Problems," are of special interest. The "Reports and Extracts" are full of suggested help. Central Council of the Order of the King's Daughters: 47 West 22d St., New York.

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## CAN YOU DRAW

ONE, LONG, PAINLESS BREATH? IF YOU CAN'T YOU ARE NOT GETTING YOUR SHARE OF THAT KINDLY ELEMENT OF NATURE—OXYGEN.

THERE'S A GREAT, GREAT, GREAT NOURISHMENT IN OXYGEN, AND IF YOU DON'T APPROPRIATE IT IN THE ORDINARY WAY, HERE'S A SUGGESTION:

COMPOUND OXYGEN IS OZONE VITALIZED BY CHARGES OF ELECTRICITY. IT IS RELEASED FROM THE SIMPLE APPARATUS THAT CONTAINS IT BY HEAT. IT REACHES THE LUNGS WARM, YOU BEGIN TO TINGLE AND GLOW ALL OVER, CIRCULATION IS QUICKENED, DISUSED AIR CELLS COME AGAIN GRADUALLY TO USE. THE CHEST EXPANDS AND—BEST OF ALL—STRENGTH RETURNS AND STRENGTH REMAINS. THERE'S THE POINT OF THE COMPOUND OXYGEN TREATMENT. IT MAKES VIGOR THAT DOES NOT LEAVE YOU WHEN THE USE OF COMPOUND OXYGEN IS DISCONTINUED. IT PENETRATES, RELAXES, RELIEVES. DOES THIS NATURALLY. COMPOUND OXYGEN NEVER HARMED A SINGLE INDIVIDUAL OF THE THOUSANDS WHO HAVE INHALED IT. IT CAN'T HARM ABOUT THE GOOD—YOU ASK—THE BENEFIT, THE CURE?

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STORIES have sought it in vain for thousands of years! AT LAST we are able to say to the sick and suffering who are being verily EATEN ALIVE by the myriad germs of CONSUMPTION, SCROFULA, CATARRH, LUNG CRIPPLE and all chronic diseases that have overcome the human body, DOTE more precious than the wine of Naxos, and more potent than the balm of Gilead. When inhaled it goes directly to the root of the DISEASE, KILLS THE GERMS, and restores the membrane and prevents re-infection. It may not make you "tingle all over" as some of the old-fashioned preparations called Oxygen do, but it makes the GERMS tingle and die



# Zion's Herald

WEDNESDAY, APRIL 15, 1891.  
[Entered at the Post-office, Boston, Mass., as second-class matter.]

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## LEAGUED AND PLEDGED BENEFICENCE.

The social and ecclesiastical problems of wealth and poverty are the same. The problem no longer relates, as it did in the days of Adam Smith, or in the early history of Methodism, to acquisition, but to distribution. The superlative degree of wealth exists at the present time in England and America. The tendency of publicists and statisticians is to affirm that America is the richer of the two countries. The statistics of the wealth of England are at hand, and we use them as a matter of convenience, and as a sufficient illustration of our statement. Its annual income is \$6,250,000,000, of which \$2,250,000,000 goes to satisfy the claims of land and capital; \$1,750,000,000 to those above the manual labor class; and \$2,250,000,000 to the manual laborers, or three-fifths of the working population. About ten millions of the English people receive annually the sum of \$4,000,000,000, while twenty-five millions of the manual-laboring people receive \$2,250,000,000. The distribution is fearfully unequal; hence the prevalent discontent, agitations, strikes, and proposed remedies, inclusive of all sorts of visionary, revolutionary and violent schemes.

The ecclesiastical problem is the same. The church has silver and gold in abundance. It takes a large share of the acquisitions of mankind. But the distribution is the problem. It is unequal. The givers are comparatively few, and rich and poor do not give as the Lord hath prospered. Hence the benevolent treasures are either stationary or increasing at a slow rate. Some times they decline. Often the organizations which they support are in debt.

We welcome, therefore, a new movement which aims to interest business men, young people and churches in proportionate and universal giving. A "Christian Stewards' League" is proposed, in accordance with recent suggestions of Mr. Gladstone. The movement in this country originates in Chicago. A pledge is desired, thereby illustrating anew a recent editorial in Zion's Herald on "Pledges as Agencies in Practical Christianity." The proposed pledge is as follows:—

"We covenant with the Lord, and with those who enter with us into the fellowship of this consecration, that we will devote a proportionate part of our income—not less than one-tenth—to benevolent and religious purposes."

"No public benefactions," has been the monotonous story of recent months, as man after man, of great wealth, has died and the contents of his will have been disclosed. A society could plead with such men during life, as an individual or a church officer could not. We need more men of moderate property who will cherish and manifest the spirit of Wendell Phillips, who, according to his biographer, said to a friend only two or three days before his death that he had no wish to leave a fortune to anybody or anything; that his idea of living was to walk with open heart and open hand from day to day; and that he had done all he could in this way. The record shows that the total property of Mr. Phillips and wife was inside of \$100,000; that his income from lecturing was from \$10,000 to \$15,000 per year. Yet he gave to individuals and societies over \$65,000 in thirty years—an average of more than \$2,000 per year. This is his recorded beneficence. The unrecorded would largely increase the amount.

"The next great problem," said Dr. Horace Bushnell, "is the consecration of wealth." A propagandism, carried on by a national league, aided by local leagues throughout the entire country, could hardly fail to exert a marked influence alike on rich and poor. The churches, the missionary and philanthropic societies, would soon feel its genial and helpful results. They will welcome and encourage such a movement in all possible ways.

## OUR ITINERANCY.

To the superficial student of church history the Methodist itinerancy, no doubt, seems a modern thing compared with the system of the settled pastorate, with its great antiquity, its extensive prevalence, and the magnificent array of salinity, scholarly, and distinguished names that adorn the annals of its history. So far, however, from being a recent and novel style of pastorate, it is, in reality, the most ancient of all. It is a reversion to the primitive and

original type. The question as to the relative antiquity of Episcopacy and Presbyterianism is, in some of its phases at least, an open one, and is likely to be interminable; but there is not, and cannot be, any dispute as to the relative antiquity of itinerancy and the settled pastorate in the mind of any one acquainted with the New Testament Scriptures. The itinerancy answers a stronger instinct in our nature than the settled ministry and satisfies profounder needs of the soul. Man is by nature a rambling stone—a tramp, a vagabond. He is a wanderer in search of good until the restless spirit within him is satisfied and tranquillized by the Chief Good; and when he has found for himself the greatest of all blessings, he is then apt to become an itinerant in the interests of its diffusion.

To itinerancy in itself neither stigma nor sanctity attaches. Everything depends on how a man does his wandering; from what motives; with what objects in view. All the great poets, philosophers and historians of the ancient world traveled extensively. It was an essential part of the profession of poet, philosopher, historian, to see strange lands and scenes and peoples, and know foreign customs and opinions. And when the Apostle Paul in the course of his missionary journeys reached Athens, they took him for one of those knowledge-seeking pilgrims to whom it was their wont to give the strikingly appropriate, though somewhat contemptuous, name of *epistoloi*—pickers-up of stray seeds of truth, gatherers of scraps of news and odds and ends of information. And so they said, with ill-disguised contempt: What will this babbler, or rather this *epistoloi*—this dealer in ill-digested scraps of philosophy—say to us? They took him for a hungry, migratory bird from some far-off, famine-stricken region, who had alighted among the better-fed, barnyard fowl of the "city of the gods," to snatch from the once famous floors of the Lyceum, the Porch, or the Groves of Academies, a mouthful of the choicest grain of Greek philosophy. They had, however, entirely mistaken the spirit and purpose of his mission, as they discovered later. He had come, not to ask them for anything except it were—like Antonius in the Roman Forum with the warm eulogy of Caesar on his lips—to lend them theirs, that he might tell them of "the God that made the worlds and all things therein, who being Lord of heaven and earth dwelleth not in temples made with hands, neither is he served by men's hands as though He needed anything seeing He himself giveth to all life and breath and all things." In other words, the Apostle, like every true Methodist preacher, itinerated, not to impoverish, but to enrich, the world by making known to it "the unsearchable riches of Christ," and bringing to those who believed the sovereign joy of a present and personal salvation.

Now this high purpose of his itinerancy brings every Methodist preacher into the closest and most natural affinity with the most noble and most beneficent souls of history. A simple incident will illustrate this. Many years ago a man selling ornamental trinkets and cheap jewelry stood under the deep shadow of the ruins of an old Welsh castle. He was a thoroughly educated man, a gentleman in bearing, breeding, manner and speech. As the crowd of tourists passed over the bridge that connects the railway depot with the ancient ruins of the castle and with the old town of Conway, they were attracted and charmed by the spontaneous eloquence of the pedlar's speech. "I am a vagabond," he said, "and belong to the noble and ancient race of vagabond. I am not ashamed either of the name or the calling of a vagabond, for this same element of vagabondism enters into the nature and function of all noblest things. There is your beautiful Welsh river wandering through the meadow, wood and wheat-field, fertilizing the farms and adorning the landscape and dispensing a thousand blessings to man and bird and beast as it hurries to the sea. Down from the central hills of the land the graceful wanderer flows, and you call it the 'Wye,' which is a corruption of the ancient British word *Waga*—the wanderer—the beautiful vagabond. The Father of the Faithful," he continued, "was all his days a wanderer, 'seeking a better country, that is, a heavenly.' Jehovah Himself is a stranger in the land and a wayfarer who turneth aside to tarry for a night." And Jesus went about all Galilee teaching in their synagogues and preaching the Gospel of the kingdom. And I, like the greatest religious reformer and evangelist of the last century, 'seek another country, and therefore am content to be a wanderer upon earth.'"

Now in view of the antiquity of the type of ministry to which he belongs, and in view of the nobility and grandeur of his antecedents, the modern itinerant owes to the world a threefold debt. He owes a debt of honor and veneration to the past; he owes a debt of loyalty to the present; he owes a duty of high example to future generations. It is incumbent upon every man who shares the honor of this particular style of ministry and pastorate to preserve the type in its best form, its finest tone, and its fullest efficiency. If we have inherited a good thing, let us not allow our fair inheritance, through personal neglect or carelessness or lack of industry, fidelity, self-control and painstaking, to get overgrown with brush and weeds and become a tangled wilderness open to the incursions of "the wild boar of the forest" and exposing us either to the pity or the contempt of our neighbors.

For strong faith in God, for warm and generous love for human souls, for an unostentatious manly courage, for invincible zeal and en-

ergy, for self-restraint and circumspection, for a keen and clear spiritual insight, for sound and sober judgment, for brotherly love and unity, for fruitfulness of effort and vastness of toil, the early Methodist itinerants set an example that won the admiration of the world and awoke the unceasing echoes of its praises. Literally enough "their sound has gone out into all the earth and their words unto the ends of the world." As the historian justly remarks: "Their voice was soon heard in the wildest and most barbarous corners of the land; in the dens of London, or in the long galleries where, in the pauses of his labor, the Cornish miner listens to the sobbing of the sea." There was, from the start, a deep feeling of brotherhood, a firm bond of fellowship. The work was one and the laborers were one, and the reported advancement and triumph along many lines and on many hard-fought fields evoked a common joy, troubled and diffused a common joy. Troublers of Zion walked out unconstrained to stay. Rivalry and personal ambition perished unwept, and envy and jealousy died without pity or regret. The men of the early Methodist ministry were men of martial mold and temper, and really enjoyed the "fight of faith" by which they proposed to "lay hold on eternal life." No words could have deeper meaning for any one than the battle-cry composed by one of their leaders had for them. Their hearts found a real power in the now familiar strain:—

"Stronger than death and hell,

And conquerors of the world, we dwell

In heaven who dwell in love."

Nor has this splendid *esprit de corps*, this sense of brotherly oneness—the undoubted result of our itinerancy and of the consequent unity and compactness of our ecclesiastical organization—declined in any section of the great Methodist host since the founder of Methodism closed his eyes. To-day the stranger who goes into the Wesleyan Conference when the opening hymn is being sung—sung as it was in Wesley's days,—

"And are we yet alive  
To see each other's face?"

or into any Annual Conference in this country during the opening prayer-meeting, sees strong men with tears in their eyes, and hears eloquent men with tears in their voices, and finds himself in an atmosphere of brotherly sympathy and fellowship for a complete parallel to which he will probably search the churches of all lands and times in vain.

## The Seat of the New England Southern Conference.

Jesse Lee laid the foundations of Methodism in New London, preaching from the steps of the court-house, Sept. 2, 1789. In October, 1793, the New London society was organized, and the next year took steps toward the erection of a meeting-house on "Golden Hill." The building was dedicated by Asbury and Lee on July 16, 1798, while yet the house was unplastered and unglazed, Lee preaching the sermon from the text: "This day is salvation come to this house."

This meeting-house was soon replaced by another built on the same site, and dedicated by Bishop George, June 18, 1818. A third building was erected on Washington Street in 1842; but in 1855 the society, enlarging, erected the present commodious brick structure on Federal Street, where they have since worshiped.

More than four score preachers have served the society during its long history. The first appointed was George Roberts. Among other distinguished preachers were Enoch Mudge, Aaron Hunt, Isaac Bonney, Ebenezer Blake, Daniel Dorchester, Elijah Hedding, La Roy Sunderland, James Porter, R. W. Allen, and others still living.

The society has had a varied, but successful history, while the years of late have been quite prosperous. At present the church membership is the largest on record, while within the past three years the Sunday-school has nearly doubled in numbers. A leading church in the district, strong numerically, of earnest piety and active activity, it is a power for God in the community. During the perennial revival of the past year at least a hundred souls have sought Christ.

Several times has New London entertained the Annual Conference, first in July, 1795, in a private house, where Bishop Asbury presided and eighteen preachers were present. In April, 1818, the New England Conference held its session in the city, Bishop Asbury again presiding. Three times since has the Providence (now New England Southern Conference) convened with this people—in 1848 under Bishop Hedding; in 1864 under Bishop Ames; and in 1877 under Bishop Scott. The present session will convene on April 15, Bishop Bowman presiding. No labor is being spared to make the approaching session a great success. The church itself will present an improved appearance, some twelve or fifteen hundred dollars having been expended in repairs and alterations. All nominations are trying with people in their hospitality, while the many details that make for the comfort and convenience of the Conference are being carefully anticipated. A new departure in the program of the Conference will be made this year: On Thursday afternoon Prof. Wm. North Rice will, by special invitation, lecture on some scientific topic.

Rev. A. J. Coultas closes three unusually prosperous years with the New London Church, and is unanimously invited to return for the next year. A revival spirit has prevailed throughout the district, and his people are very enthusiastic and confident for the future.

## The Seat of the New Hampshire Conference.

The New Hampshire Annual Conference of the Methodist Episcopal Church will assemble at Newport, N. H., on Wednesday, April 15. For the third time Bishop Foster will preside over the deliberations of that body. Rev. Elijah Hedding (afterwards Bishop), at the solicitation of Peter Wakefield, a pioneer Methodist, and in all probability preached the first sermon under the auspices of Methodism in that town. Several years afterward, in 1830, a class was formed, and Newport became one of the regular appointments of the Goshen circuit.

In the year 1850 Methodism made a home departure in Newport. Quite a number of families severed their connection with the

Congregational church, and, uniting with Methodism, requested that a pastor be appointed to supply the newly-organized church. Bishop Morris assigned Rev. W. F. Evans to that pastorate, who remained two years. The Universalist church was secured, and services were held in that building for a year and a half, when the people said, "Let us arise and build." The present edifice was then erected, although since then it has been twice enlarged and remodelled. Rev. J. E. King, D. D., preached the dedication sermon.

In 1852 Rev. Sullivan Holman was appointed to that charge. His pastorate was signalized by a gracious revival influence, when three hundred professed conversion, among whom were some of the most prominent men of the place. The other churches gathered some of the fruitage of the revival; but Bro. Holman reported at the close of his pastorate 152 members and 96 on probation. The following brethren have held appointments on this charge in the order noted: Rev. J. W. Guernsey, 1856; Rev. D. P. Leavitt, 1857; Rev. John Currier, the senior member of that Conference (he having been 61 years in the ministry), 1858-59; Rev. James Thurston, 1860-61; Rev. S. G. Kellogg, 1862-63; Rev. C. M. Dinwiddie, 1864-65; Rev. Charles Young, 1867; Rev. C. W. Milten, 1868-69; Rev. C. E. Hall, 1870-72 (it was during his pastorate the session of Conference was last held in that church); Rev. E. R. Wilkins, 1873-74; Rev. O. H. Jasper, D. D., 1875-77; Rev. A. W. Bunker, 1878-80; Rev. J. W. Adams, 1881-83 (during his pastorate the church was remodelled, and is now one of the most pleasant auditoriums in western New Hampshire. At the time he was permitted to rejoice over the erection of the new building, the ladies' parlor); Rev. James Noyes, 1884-85; Rev. W. E. Bennett, 1886-88. Bro. Bennett was largely instrumental in securing pledges to the amount of the church debt. Rev. C. W. Dockrill is the present popular and successful pastor. During his term all the indebtedness has been paid, the chapel and ladies' parlor nicely frescoed, and other improvements made. The membership to be reported this year is 181; probationers 6. A very enjoyable and profitable session of this Conference is expected.

## The Seare.

The most potent influence, with many, in considering the question of the admission of women to the General Conference, as we have before remarked, is the representation that harm is to befall the denomination in case favorable action is taken. This argument has been industriously and persistently worked by the chief opponents of the women. Such a course has been the practical reliance of conservatism in discussing all progressive and reforming movements. This argument should have little weight, however, with those who are familiar with the history of our own church. It is only necessary to remind the sincerely timid that every movement for larger liberty to our membership and a happier elasticity and adaptation to the hour in church government, has had to face the prophecy of evil that is now predicted if the women are admitted.

It is a fact that should be given great weight in the present discussion, that time has fully justified every change which has been made in the internal economy and polity of the church. In no single instance has the prediction of woe, so frantically uttered, been fulfilled. The denomination has no desire to undo the legislation into which the progressive and reforming efforts in the past were finally crystallized. The writer finds impressive illustration along these lines in reading again Stevens' unique volumes on the "History of Methodism." In the second volume, beginning at page 211, the historian relates the facts relative to the delay of Wesley to provide the early Methodists with this land with the sacraments. The matter was agitated for many years. It seems very strange to-day that there could ever have been any such delay, or that a provision of serious objection to it. Says Stevens:—

"The Methodists demanded of their preachers the administration of the sacraments. Many of the societies had been months, some of them years, without them. The demand was not only urgent, it was locally right; but by the majority of the preachers was deemed expedient to resist. At the session of 1780 Asbury was authorized to visit the Southern preachers, and, if possible, conciliate them. He met them in Conference; they appeared determined not to recede, but at last consented to suspend the administration till further advice could be received from Wesley."

Stevens comments in these words:—

"If there was any imprudence on the part of Wesley in this emergency, it was certainly in his long-continued patience, for he delayed yet nearly four years."

When at last Wesley could no longer justify the refusal to grant American Methodists the sacraments, Coke and Asbury were ordained to meet the exigency. The opposition of the conservatives was then voiced by Charles Wesley, in the following vigorous and useful utterances:—

"What trouble are you preparing for yourself as well as for me, and for your oldest, truest, best and most faithful friends? Do you think that bridge, stop and consider. Go to your grave in peace; at least suffer me to go first, before this ruin is under your hand."

Thus was the sweet singer of Methodism unnecessarily afflicted. As much basis, and no more, has the "New England" Conference of the admission of women to the General Conference attempting to produce in the minds of our people. The past history of our denomination is the best answer to all such prophecies of woe in the present hour.

## The Return of Dr. Haynes.

The return of Rev. Dr. Emory J. Haynes to the church of his fathers, and his appointment to the People's Church, is an event which has awakened no little surprise and discussion. The conservative, intelligent and conciliatory action of the New England Conference will be found in the report of the proceedings of that body in another column. When a committee consisting of such men as Rev. Drs. Wm. Rice, Wm. F. Warren, Samuel F. Upham, Wm. R. Clark, C. N. Smith, J. O. Knowles, and W. H. Thomas, after a personal examination of Dr. Haynes, heartily and enthusiastically advise his re-appointment to the Conference, the question is satisfactorily determined for the unprejudiced members of our denomination. The report on the case, written by Dr. Rice and submitted by him, should be carefully read, with the letter which the Boston Baptist Pastor, Dr. J. W. Foster, addressed to Dr. Haynes. In submitting the report, Dr. Rice spoke with much feeling and with impressive eloquence. When the following sentences fell from his lips, there were audible responses of approval from the ministers, and tears filled the eyes of many:—

"We ask you, brothers of the New England Conference, to give this man the right to be heard. He is a worthy man, a man of God, and a man of God. Set him about his work again as a Methodist minister in this church in which he lived and labored for a time, in this church of which his father was a minister, and in which his grandfather before him was a member. Make him feel that he is now in a home where he can be heard with honor with honor with his fathers. I need not, perhaps, say more. And yet I might say that the city and the communities around have

been filled with rumors which this committee had on investigation have no basis whatever in truth, in respect to his character."

And when Dr. Haynes, in manly, modest and fitting words, opened his soul to the Conference, there was most tender and favorable response. He said:—

"If any one has any personal acquaintance with me at all, I think he will believe me when I say that the pastorate of a service in the Christian ministry is the heaviest cross I have to bear. I am sincere when I say that I do not like to be conspicuous, and that I do not like personal criticism; and that I do not like to be a body as you are. I would that God had so arranged it, that this might not have transpired in my life. I say frankly to you, with all kindness and love for the people with whom I have dwelt in Christian love and fellowship, that if I stood again where I once stood three years ago, I would not depart from these altars of my fathers. Of course I ought to say that, in order that I might be consistent with the action I now take. The action I now take is my witness that I believe that these are the principles of my innermost soul."

"I am very glad to be among you again. I love to preach. I love to do the work that you are doing. I love to meet the people and point them to the common Lord; and I give you, so far as is in my heart, a welcome small, just as sincere. I see many of your faces that I recognize. Some of us walked together in the school days and in the college days, and others in later life, and over you has just fallen a few of those flakes of the coming winter, and you have turned gray a little. But that does not make any difference in the warmth of our greeting. Hand has touched hand here, and I have looked into this, that, and the other countenance, and seen again the companions of my father, the companion of my school days, the fellow-wrestler in the 'cloistered college days,' and so many of these pains have been warm with the tender love that we can best grow, that as when I went out from the Methodist Church, no living man ever heard from me one word from me but of benediction and blessing for that godly people among whom I have dwelt these years that I have been away from you."

"I think this much at least might be said, that we are all of us dealt with by an infinite and loving God, who perhaps rarely meets at times understanding; and over my life there has come a Providence that has set me to questioning whether or not I ought not to be in the midst of you for the uttermost usefulness in the days to come. And I have a right to man's respect, if under trial and hardship in the prosecution of my usefulness, I have gone again to the position that I took and said that it was not best for me, I was never right before; and I come to take my place in humility, not consciously to see who can outdo me, but who can best grow. And may God's blessing be upon you, my brethren, for your loving greeting to me!"

The return of Dr. Haynes to our fellowship is significant and instructive. It confirms the fact that the man born into our church and once fully wedded to our ministry, is not likely to be free and happy in any other denomination. There are peculiarities of fellowship, of delightful co-operation and fraternal helpfulness, which no other denomination so fully supplies. It is believed that with Dr. Haynes' appointment to the People's Church a new era is to dawn upon that enterprise. For the grand man who has previously served this church there has been the inevitable struggle with the indebtedness upon the property and other limitations which rendered largest results in the proper work of the pastorate impossible. With such circumstances removed, with ample financial support secured, with an assistant pastor—an urgent necessity—with Dr. Haynes' strong hold upon the people of the city and the suburbs who have sat with grateful delight under his preaching, it is confidently expected that this church is to enter more fully upon the great mission for which it was founded. Dr. Haynes will begin his pastorate next Sabbath.

## The Vote on the Woman Question.

The attention of the New England Conference which was cut the afternoon of admission of women, is especially invited to the report of the action of the New England Conference on the same question. The whole matter was submitted to a committee of which President Warren was chairman, to recommend such measures as would meet the exigencies of the case. As the report of this committee is without partisan bias, it is hoped that the other Conferences will take similar action.

## PERSONALS.

Dr. Hartwell has requested Rev. J. W. Hamilton, D. D., to represent the Freedmen's Aid Society at the Vermont, Maine and East Maine Conferences.

Dr. Seelye, recently president of Amherst College, declares that at the present rate of progress the women of the country will at the end of the present century be better educated than the men.

When Dr. Eaton, in his address to the Conference, referred to Charles R. Magee as the able representative of the Book Concern in New England, the ministers responded with hearty applause.

Rev. J. B. Hamilton, D. D., has been appointed agent of the Centennial Endowment Fund of the New York East Conference. Dr. Hamilton has many admirable qualifications for such an appointment.

In a felicitous word Rev. J. D. Pickles presented to Bishop Bowman on Wednesday morning a gavel made of wood taken from the house of Benjamin Johnson, the lay founder of Methodism in the "city of shoes."

We are glad to learn that Dr. Berry, of the *Epworth Herald*, is neither a strawberry nor a huckleberry, but, if "auntie's" testimony is correct, he is a gooseberry. The story was good, and well told at his own expense.

We are informed that Rev. W. P. Odell commenced his active work with Delaware Avenue Church, Buffalo, at Easter. We sincerely trust that he may have the physical strength to do his work. This is the only contingency in his case to a successful pastorate.

By one of those mistakes of the types which will sometimes occur even under the most careful scrutiny, Rev. W. T. Ferrin in his address to the Church, Lowell, is accredited with receiving \$20 as a generous gift from their people. It should have been \$200.

Dr. David Starr Jordan, president-elect of the Leland Stanford University, is an athlete and sportsman, as well as a scholar and a paragon. He says of himself: "Six feet and one-half inches high, I weigh 215 pounds, but I can swim, play base ball and talk Norwegian; and you cannot tell him much, if anything, that he does not already know, what trout, rods and reels."

Prof. D. Dorchester, Jr., lectures this week Thursday in Philadelphia before "The Lecture Association of the University of Pennsylvania" and the "Centre" Association of the University Extension Society. The university extension movement has been a phenomenal success this year in Philadel-

phia and vicinity, having reached in its instruction 55,000 pupils.

The successful pastor of the Wesleyan M. E. Church at Waterbury, Vt., issues a convenient and attractive hand-book containing the annual report to the members and friends of the church. On the board of stewards of this church we note the honored names of Paul Dillingham and Wm. P. Dillingham, father and son, and both ex-Governors of the State of Vermont.

Rev. J. C. Hartwell, D. D., in a brief but most impressive speech relative to the work of the Freedmen's Aid Society among the colored people, stirred the New England Conference, so sensitive to this subject, to a most hearty and enthusiastic response. We have heard Dr. Hartwell speak many times, and always with interest, but he never was more eloquent and forcible than upon this occasion.

Rev. F. C. Newell, of Staffordville, Conn., for thirty years a member of the New England Southern Conference, died suddenly, April 4, of heart trouble, complicated with pneumonia, aged 55 years. He leaves a widow and three children—Rev. Wilbur C. Newell, Rev. Elmer F. Newell, and Mrs. Rev. W. S. Thompson. A suitable obituary of this faithful servant of God will soon be furnished.

Rev. Dr. S. F. Upham, of Drew Theological Seminary, has been invited by the Epworth Pilgrims, who sail next July, to accompany them as their special guest. The Doctor has consented to go, and take charge of the Epworth Pilgrims' Club which is held each morning on the steamship. Arrangements are being made for those happy pilgrims to spend an hour with Mr. Gladstone at his home.

Rev. Nelson Goodrich, an excellent and faithful minister of the N. E. Southern Conference, holding a superannuated relation, died at his residence in Bolton, Conn., April 3, aged 74 years, after a very brief illness. He preached the preceding Sabbath. On account of the interruption of telegraphic communication, but few of his ministerial brethren were aware of his decease till after his burial. Revs. D. P. Leavitt, Hollingshead, Sherman, and Bradley officiated. A fitting obituary will appear in our columns.

Rev. Homer Eaton, D. D., of the Book Concern, received a hearty welcome at the New England Conference. He is the right man to manage such an important and vast business in the interest of the church. He has another indubitable qualification in the estimation of the writer—he was born in Vermont. Our readers will be glad to know, also, that he will visit the New England Southern, New Hampshire and Vermont Conferences, and that Dr. Hunt will visit the Maine and East Maine Conferences.

It was a tender and affectionate welcome which the New England Conference gave to Dr. William Butler on Thursday. Though quite feeble, he was able to be present during most of the day. By a vote of the Conference he was invited to occupy a place upon the platform. There, beside Bishop Bowman, he sat, in a fitting companion in years, in achievements, and in honors. It was a striking coincidence that it was twenty-five years to a day, that, as pastor of that church, he left, with Mrs. Butler, for his first great work in India.

Franklin Rand, who was so long the faithful and successful publisher of Zion's Herald, sends the following interesting reminiscence:—

"Appropos to your late description of Dr. Abel Stevens' eyes, let me give you an incident: Dr. Stevens and his old friend, Dr. C. R. Truitt, were both near-sighted. The latter, like a sensible man, wore glasses; the former carried them in his pocket for extraordinary occasions, but seldom used them, and never in the pulpit. Dr. Truitt once remarked to me that he had said banteringly to Bro. Stevens, 'You refrain from wearing glasses because they hide from view your handsome eyes!'"

We are very glad to welcome to the editorial fraternity of the religious press of Boston Mr. George P. Morris, of Montclair, N. J., who has become a member of the staff of our able and rapidly modernizing contemporary, the *Congregationalist*. We first became acquainted with Mr. Morris in the excellent work that he did on the *Mail and Express*, of New York, which has sadly languished in its religious department since he severed his connection with that paper. Our friend has the intuition of an editor in a remarkable degree, *fitting in this age*, and is a valuable accession to the *Congregationalist*.

Dr. Stalker, of Scotland, the author of the "Life of Paul" and that most popular and instructive volume, "Imago Christi," delivered the Lyman Beecher course of lectures before Yale Divinity School. He gave an instructive peep into the formative influences of his own intellectual life, and said that one of the most powerful agencies which had entered into it had come from a gray-haired minister with whom he was early thrown in contact. He was a tower of strength to religion in his community, not so much because of intellectual powers or gifts for preaching or for administration, but because he had lived there for forty years a blameless life.

The Franklin Chronicle, of Ohio, which lies upon our table, contains a three-column sketch of "The Thirkield Family," with a portrait of E. B. Thirkield, the father of President W. B. Thirkield of Gammon Theological Seminary at Atlanta, Ga. It was of the latter that Dr. Truitt once said that he said, with prophetic wisdom, and was justified as to Mr. Thirkield's plan, and did all I could to discourage him, but am at last bound in all honesty to admit that he has succeeded to such an extent, and has exhibited such courage and ability, that he will without doubt be an important figure in the future history of this country." We are happy to announce that Dr. Thirkield and wife will spend their summer vacation in New England.

Lyman Abbott, in a recent sermon, said:—

"No prophet has the whole story to tell, any more than any artist or musician has the whole story to tell. Each man gives his message and goes his way; and it is true now, and through all the ages will be true. We prophesy in part, for we know in part. Angering comes, and he has but one word to say—Law, but it is the law of God; Calvin but one word—Sovereignty, but it is the sovereignty of God; Luther but one word—Hope, but it is the hope of God; and so on. We are all but one word—Liberty, but it is liberty in God; and Henry Ward Beecher but one word—Love, but it is the love of God. And whether it be Moses or Elijah or David or Isaiah or Paul or Calvin or Augustine or Luther or Wesley or Henry Ward Beecher, it is God that gives the message."

A very pleasant occasion was the observance by the Centenary Church, Providence, of the silver wedding anniversary of the pastor and wife, Rev. and Mrs. Samuel McBurney, on April 6. The vestry of the church was transformed into a parlor by the aid of draperies, potted plants and piano lamps. Under an evergreen Mr. and Mrs. McBurney received the sincere congratulations of their friends. An interesting program of readings and music was rendered, followed by a fine collation. A case containing 28 assorted silver spoons was presented to the pastor and his wife by the Centenary society, and Mrs. McBurney received

from the Ladies' Aid Society a fine crayon, of her husband, handsomely framed.

Rev. J. M. Frost, of Portland, writes:—

"Gister Flora S. Heath, of Standish, Me., desires to express to you and the members of the Epworth League her grateful thanks for nearly fifteen months she has had the comfort of a Christian home through the kindness of her friends. Besides the Maine Conference collection of \$39, forty persons have contributed \$104.15, making a total of \$143.15. I hold receipts for \$114 of this board as a month up to May 1, 1891, having



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at churches call their ministers, and insist upon having those called, just as if there were no episcopal order. Bishops have little to do with appointments beyond confirming the action of the people. The magnificent system of the Methodist Church was never more efficient than now, and its sphere is decidedly different from what it was fifty years ago. It is used in these days almost altogether for aggressive work, and for that purpose it is hard to see how it could be improved; but it is not to interfere too much with what is coming to be jealously guarded as the rights of the local churches.

Rev. C. Munger, of Old Orchard, Me., who is rightly so zealous of the doctrine of holiness as formulated by John Wesley, thoughtfully sends us the following paragraph on "Wesley and Regeneration":

"After stating that the Catholics confound justification and sanctification, Wesley says: 'It has pleased God to give the Methodist a full and clear knowledge of each, and the wide difference between them. They know, indeed, that at the same time a man is justified and sanctified, and that he is born again, born from above, born of the Spirit. . . . It is true a late very eminent author, in his strange treatise on regeneration, proceeds entirely on the supposition that it is the whole gradual process of sanctification. No. It is only the threshold of sanctification, the first entrance upon it; and, as in the natural birth a man is born at once, and then grows larger and stronger by degrees, so in the spiritual birth a man is born at once, and then gradually increases in spiritual stature and strength. The new birth, therefore, is the first point of sanctification which may increase more and more unto the perfect day.' ("Works," Vol. II, pp. 389, 390)."

Rev. John A. Wood, in his book on "Perfect Love," asks the following question: "Does Christian perfection exclude the possibility of falling away? To this question he makes this judicious response:—

"It does not exclude the possibility of apostasy; but it does render apostasy much less probable. It possesses every element of strength and stability. Perfect love makes a strong fortress of the heart. This fortress will be stormed, but it is not so easily taken as it would be without holiness. A liability to sin and fall is an essential condition of probation. We must wait for absolute security until we arrive at heaven. Holiness secures the safest possible condition on earth. But perfect, sinless Adam fell, and we shall always find it necessary to watch and pray, and keep our hearts with all diligence, and our bodies under. We are to 'work out our salvation with fear and trembling.' Perfect love does not cast out the fear of conviction or of punishment. In this sense, 'the righteous fear always.' Grace never induces presumption. 'Wherefore let him that thinketh he standeth take heed lest he fall.'"

In connection with this last quotation, to be found in 1 Corinthians 10:12, it is always well to comfort ourselves with the strong assurance of Divine fidelity in all times of temptation, to be found in the verse that immediately follows it (v. 13).

#### An Immediate Need.

The "New England Deacons Home and Training School" has on several occasions in the past appealed to its friends for financial aid, and never without receiving a generous response. In coming to them again with perhaps a larger appeal than has hitherto made, we do not believe it is deemed to disappointment. Now we have a grand opportunity presented to the Methodist public of New England to do a great work through the investment of a comparatively small sum of money, than is presented in the facts about to be stated.

The "Home and Training School" has now been in existence nearly a year and a half, and has within that time done a vast amount of good and greatly aided our common Methodism. Through the liberality of many friends, its support has thus far been secured, and in addition all but \$4,500 of the purchase price of the property, together with the value of all improvements made upon it, has been paid. Now through the efforts of a few faithful workers \$2,500 of that amount has been pledged, conditionally, upon the entire amount being secured before the first of June next. To put the matter in plain and simple English, therefore: If the friends of this new movement in Methodism will give us within the next two months \$2,000, we shall then own our handsome property in fee simple, and be able to go forward in our good work with increased zeal and enlarged faith. If, on the other hand, they shall fail to do this, then we shall lose the \$2,500 already pledged, and the possibility of freeing ourselves from indebtedness will be thrown far into the future. Shall we lose this magnificent opportunity for placing our Home upon a sure and permanent financial basis for all time to come? Or will our friends rally to our support, and through one grand, united effort, relieve our beautiful property from all encumbrance, and render it possible for us to dedicate it to its grand mission free from all human claims? If this is done, it must be done quickly. The coming of the day named above without the accomplishment of this purpose, sends us helplessly and almost hopelessly back into a condition of indebtedness. We do not believe the good and liberal people of New England will allow this calamity to occur.

As you read this appeal, ask God to help you in the premises, and then respond as largely as possible. Send a check, or a subscription to be paid before June 1, to our treasurer, Mrs. J. W. Cushing, 29 Worcester Street, Mr. E. O. Plisk, 7 Tremont Place, and do not forget to send it to the Board of Managers.

Boston, Mass.

WILLIAM NAST BROODRICK,  
Pres. Board of Managers.

General Conference in Omaha.

The General Conference of 1888, having designated Omaha as the seat of the next General Conference on condition that free entertainment be provided, also appointed a commission to see that the conditions be complied with satisfactorily, or else to make provision for entertainment elsewhere. That commission met in Omaha in June, 1890, and after a thorough interview with our preachers, laymen and prominent citizens, they stipulated certain conditions which they thought wise and safe, and which the brethren of Omaha were required to meet. It is our delightful privilege to say that these conditions have been fully met. The required sum of \$25,000 has been made by responsible citizens; the new Opera House which will accommodate 3,000 people has been secured and the contract signed; all the leading hotels have agreed to entertain guests without regard to race; and the work of private entertainment is going forward with perfect satisfaction to the brethren here. Twelve committees have been organized, so that all departments of entertainment will be well in hand. The local committee which will have the supervision of all the other committees has Rev. Dr. Maxwell as chairman, who is one of the commissioners. The General Conference commission were informed of our action last week, and the official document has been placed in their hands. Since the coming of these plans there is a general feeling of satisfaction that Omaha is to be the seat of the next General Conference, and our citizens will do all in their power to entertain their illustrious guests in a highly satisfactory manner. It is due to say that Bishop Newman has been the presiding genius through

whose masterly skill the good result has been brought about.

J. W. SHANK,  
Editor Nebraska Christian Advocate.  
Omaha, Neb.

#### NEW ENGLAND CONFERENCE.

Reported by REV. FREDERICK BURELL GRAVES.

Jesse Lee would have been astonished could he have arisen and looked in at this the 92d session of the New England Conference, on Wednesday morning, April 8, in Lynn Common Church.

WEDNESDAY.

The holy sacrament was administered by Bishop Bowman, assisted by the four elders, G. S. Chadbourne, J. W. Lindsay, Joseph H. Mansfield, and G. F. Eaton. A large communion partook. Then followed the organization of the Conference, calling the roll, electing a secretary, nomination and election of Conference committees, etc.

On motion of President Warren, a committee of nine was appointed on the whole subject of the admission of women to the General Conference; four by the presiding elders—President Warren, Rev. Drs. Rogers, Hamilton and Sherman; and five from the floor—Rev. Drs. Clark, Parkhurst, Upham, Brodbeck and Elia.

Rev. Dr. J. O. Knowles introduced the following resolutions:—

WHEREAS, the members of this Conference are doubtless fully persuaded for or against the admission of women to the Lay Electoral and General Conferences, therefore,

Resolved, 1. That all votes relating to this question shall be taken without debate.

2. That this action shall not be construed to the exclusion of motions pertaining to the subject, but that these shall be decided without debate.

On motion of Rev. Dr. Frederick Woods, it was recommended that the committee of nine, above appointed, recommend back to the body that the votes relating to this question be taken by ballot. Carried by a large vote.

It was voted, also, that the question be brought up on Friday at 11 o'clock.

Dr. Harnett, Dr. Eaton of the Book Concern, Dr. Berry of the Epworth Herald, Revs. Corcoran and Ross of the Iowa Conference, and Rev. Fletcher H. Pickles, of St. John, were introduced to the Conference. Dr. Hartwell spoke briefly in behalf of the cause he represents—the Freedmen's Aid and Southern Education Society—declaring that in these twenty-five years we have laid foundations that profoundly affect both the white and colored populations in the South. Rev. W. N. Brodbeck then introduced resolutions appreciative of the work of this Society and recommending the celebration of the quinquennial in Boston on May 25.

At 2 p. m. the semi-centennial services were held, the speakers being Revs. J. C. Ingalls, I. Marcy, and Rev. Dr. W. Rice. Dr. Rice being the only one present, gave a very interesting address, pointing out the wonderful improvement which had been made, and expressed his satisfaction because sectarian narrowness and bigotry were rapidly dying out. He recognized the fact that the early itinerants were uneducated men, but that they met the exigencies of their time fully. Their earnestness was sublime. The new-fashioned and old-fashioned Methodism can be contrasted. Speaking of his own personal experience, he said that he came to the Conference at Worcester in 1841 a sickly boy of twenty years of age. The Conference membership was then 12,082; now there are 36,342 members. Then there were 75 ministers; now there are 237.

In the evening, Rev. W. N. Brodbeck preached an able and eloquent missionary sermon from two texts: Rom. 1:14 and Matt. 26:8. He discussed the obligation to missionary labor, and the grounds of this obligation, which are: (1) our personal responsibility of gospel blessings; (2) the common brotherhood of mankind; and (3) the spirit of the Gospel is a missionary spirit. He then pertinently asked: How are we meeting this obligation? (1) We are doing something; (2) We are not doing all we should and might. What are the causes of this failure? It is not, surely, want of instruction, neither is it want of means. It is (1) a misconception in regard to the matter expressed by the second text (the preacher then fully and comprehensively elaborated this fact); (2) a want of consecration on the part of others.

THURSDAY.

At 8.30 a. m. a devotional meeting was held by Rev. William Gordon, and at 9 the business session opened, Bishop Bowman in the chair.

Dr. J. W. Lindsay presented the following resolution, which was adopted by the Conference:—

Resolved, That the sympathies of this Conference be extended to Brother Edwin H. Johnson, trustee and steward of this church for years, now detained at home through illness. Bro. Johnson is the fourth in lineal descent from Benjamin Johnson, who invited Jesse Lee to Lynn and who was the founder of Lynn Common Church.

Rev. W. A. Spencer, assistant secretary of the Board of Church Extension, spoke earnestly in behalf of the work being done by the board. There was no other section of the work east of the Mississippi River, he said, that was receiving as much as the Conference of New England.

Rev. Dr. J. F. Berry, editor of the Epworth Herald, presented the interests of his paper, saying that it must be distinctly understood that his paper had its own field, and that he could not take one paper here in New England, take Zion's Herald; and then, if you can, our young people's paper, the Epworth Herald.

Rev. Dr. Homer Eaton, of the Book Concern, New York, gave a very encouraging report of the business. A music publishing department had been established, and the Epworth Hymnal had reached an edition of 1,000,000 copies. A supplementary Epworth Hymnal was now in press.

J. O. Knowles then read and submitted to the Bishop the following report: "The members of the Joint Commission on Boundaries for this Conference have agreed to the following arrangement of the line between this and the New England Southern Conference: Paragraph 494 of the Discipline to read: 'New England Southern Conference shall include that part of the State of Connecticut lying east of the Connecticut River, the State of Rhode Island with the town of Blackstone in Massachusetts, and also that part of Massachusetts south of the towns of Westham, Walpole, Dedham, Milton, and Quincy.'"

Dr. J. W. Lindsay submitted his report as presiding elder of the North Boston District. (For abstract of this report, as well as for those of the three other districts in the New England Conference, see Zion's Herald for April 8.)

In the afternoon, at 1.30 o'clock, occurred the re-union of alumni of Boston University Theological School, followed at 2 o'clock by memorial services, Dr. D. Sherman in the chair. Rev. R. H. Howard read a paper on

Rev. John C. Smith; Rev. Dr. D. H. Elia on Rev. Albert Gould; Rev. John Peterson on Rev. J. W. Daddum; Rev. W. H. Adams on Mrs. Rev. D. K. Bannister; Rev. George Mansfield on Mrs. Rev. Thomas W. Gile; Rev. Dr. C. S. Rogers on Mrs. Rev. J. W. F. Barnes. Rev. W. J. Heath prepared a paper on Mrs. Rev. W. R. Newhall, which was read by Dr. William Rice.

Resolutions of respect for Rev. D. K. Merrill, who must sever his connection with the Conference because of his removal to Cincinnati, were adopted.

In the evening, Rev. Dr. S. F. Upham preached the Conference sermon from Luke 24:47. His subject was: "A Plea for Earnest Christian Work in Cities." It was an able, earnest, and thrilling discourse. The population of New England, he said, is largely urban, not rural. I mark now for our edification: (1) We find instruction in the example of our Saviour and His apostles, who preached chiefly in cities; (2) The present is an age of great cities. There is larger than Rome over us; London is four times as large, and New York, including Brooklyn and Jersey City, is twice as large. Take Massachusetts, and we find that two-thirds of the city population are within twelve miles of the State House. Dr. Upham cited the following facts: Out of every 100 persons in New York city, 80 are foreign-born or children of foreign-born parents; Philadelphia, 51; Brooklyn, 67; Chicago, 87; Boston, 63; St. Louis, 78; Baltimore, 35; Cincinnati, 30; San Francisco, 78; Cleveland, 80; Washington, 25; Newark, 63; Jersey City, 70; Detroit, 81; Milwaukee, 64; Providence, 62.

(3) This heterogeneous mass of people, divided in cities may be classified—which Dr. Upham fully did, and urged eloquently our duties as American citizens in opposing and checking the baleful influence of Romanism. He gave, also, some good advice about Protestant services in our cities, in order to win and hold the people.

FRIDAY.

This day gave beautiful weather, and, so far as this was concerned, afforded an opportunity for a large crowd to watch the proceedings on the settling of the great woman question. After the devotional meeting led by Rev. E. P. King, the business session was opened, the Bishop in the chair.

Dr. Buckley was introduced, and gave the reasons why church papers are not more widely circulated than they are. He said he never would do anything to introduce the Christian Advocate into New England to injure Zion's Herald. He would positively refuse to take a subscription in New England from any person except from one who took Zion's Herald, or who firmly declared he would not take it. Now you can increase here in New England the circulation of Zion's Herald 20 per cent., and that of the Christian Advocate 5 per cent., if you will intelligently decide to do it. I do not object to a paper devoting itself to some special doctrine, say entire sanctification; and yet I do object to such a paper when it is urged upon our people at the expense of our regular church papers. He had a sharp word against those little sheets, of smaller price than our church papers, which act like leeches on the circulation of our church organs, which should always be supported. Anytime in the papers are published to support particular individuals who will be claimants on the superannuated fund. He showed how undenominational papers made Methodism a specialty for one issue, and that one issue seemed to be doing more for Methodism than the regular church papers; but in the course of a year the regular church papers did twenty times as much as they ever did or could do. He stated that the Christian Advocate could with two weeks' notice get up a better one issue congregationalism than the Congregationalist, or any Presbyterian paper, or the Observer, ever gave or could give their readers in one issue. He also said that the church papers were to be supported just as the preachers were to be endured in their several charges. Why? Because each tries to do the best he can. I never sent out an issue of the Christian Advocate that was universally approved, and as long as I am editor of it I never will.

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as much as they differ so totally and radically upon the legal effect of a vote upon that question, pro or con, it seemed to every member of your committee that it was desirable, inasmuch as we could hardly refuse to vote upon it, that we should couple with it the original question which the General Conference voted upon May 7 to submit to you and the other Conferences. So that the reason for bringing in these two resolutions and providing for two votes found in this part of the report, according to which no vote, however large, whether on the one side or the other, would give legal effect beyond dispute to the main question. Under these circumstances your committee united perfectly unanimously in recommending to you the adoption of these two resolutions and a provision for two votes. First, a vote upon the double question that was submitted to the laity; and second, a vote upon that other question equally submitted by the General Conference that applies to the amendment of the second restrictive rule, and which, beyond all question and according to the unanimous opinion of all parties, would give legal effect whichever way the vote should fall, and would enable the next General Conference to consummate action, provided the vote were sufficient in favor of the amendment of the rule that you shared, as a Conference, in the off-expressed desire that the action of this Conference might be such as would be helpful throughout the country in settling the question and ending an agitation that is wearisome and that is worse than wearisome to some of us. The third part of the report is designed to meet that wish, and that is the part included in the third and fourth resolutions. They contain measures that will enable us to settle the question of the amendment of this question. The last will help to do it by showing precisely what this Conference aims to do. The other will initiate a line of action in the Conference that will have unquestioned legal effect wherever it goes. And inasmuch as any Conference, at any time, can vote of this kind and invite



## The Family.

## FORGOTTEN PLANTINGS.

RELA C. O. PAGE.

My little child sat playing with her toys  
Of spoons, and pictured cards, and varied things;  
And found delight till, wearied grown at last,  
And full of sleep, she reached her tiny hands  
To me, and, clasped and hushed, she fell asleep,  
Leaving her treasures where they fell.

And so,  
I musing, thought, we larger children too,  
Busied with joys, and cares, and business, all  
The playthings of mankind, one day shall feel  
Desire for rest and sleep, as we do now,  
And, viewing at our side that angel mild  
Of God that men call Death, shall reach out hands  
Of supplication, and by her consoled  
And comforted shall fall her, regardless quite  
Of all our valued toys, and varied things.  
The realm of rest, shall leave them, as they lie,  
Forgotten plantings of this lower world.

Methuen, Mass.

## ON THE LAWN.

On the half-frozen lawn, where the early grass was  
springing  
In the sunny days just over, and where now the  
frost is lying,  
I heard a happy chorus of little voices singing,  
A hopeful, cheery call and a hopefuller replying.  
'Tis the bluebird and the robin—that brings them  
back so early  
From the sunny southern meadows, and the fields  
of honeyed clover,  
From the stately tall magnolias, hung with blossoms  
sweet and pearly,  
And the starry yellow jasmine which the wood-bee  
hovers over?  
And now that they have come, beguiled and led  
a-straying  
By Mother Nature, who would seem to joy in such  
deceiving,  
How can they sing so blithely, with frost and famine  
playing,  
As if the world were never meant to be a place for  
grieving?  
What is the secret of the hope that bears them up so  
bravely  
In the shelterless unfed to-day, the unprovided  
morning?  
Oh, would that I might learn it—I who sit here looking  
gravely  
With an apprehensive shiver for the shape of coming  
sorrow!

Say, bluebird, and say, robin?—They answer but  
by singing,  
As with a whirr of fluttering wings the small shapes  
dart and fly;  
But my sadness rises with them, and all my cares  
seem winging,  
And leaving me as glad as they, but I cannot tell  
you why.

—SUSAN COOLIDGE, in S. S. Times.

## THOUGHTS FOR THE THOUGHTFUL.

Every day we consciously violate some law  
of the Almighty; but He does not lose pa-  
tience with us. We stumble, and He lifts us  
up. We despair of living well, and He tenderly  
reveals the way of holiness. But rebels  
against our duties; we cry out in passionate  
resentment for our troubles; we fear to obey  
the leadings of our conscience. But the  
Eternal makes response in blessings without  
number. He sends us gifts in regal profusion.  
He gives us a beautiful world to live in, decks  
it with inspiring and healing gifts. But rebels,  
days radiant with light, and treasures of the  
snow and the flowers. He showers upon us  
truth faster than we can learn it, human love  
more than we appreciate, hope that outlasts  
our poor despairings. He gives us music and  
art and poetry and knowledge and faith, and  
home until we are fairly bewildered amid our  
crowding mercies. In infinite wisdom and  
unwavering tenderness our God spends His  
love upon us. —Rev. C. E. St. John.

There are some who shrink from undertaking  
the work which the Master gives them to  
do. They are not worthy; they have no skill  
nor power for the delicate duty. But to all  
their timid shrinking and withdrawing the  
Master's gentle yet urgent word is, "Do your  
best." They have only to kneel in lowly  
reverence, and pray, for the beloved Master's  
sake, for skill and strength for the task  
assigned, and they will be inspired and helped  
to do it well. The power of Christ will rest  
upon them, and the love of Christ will be in  
their heart. And all work done under this  
blessed inspiration will be acceptable unto  
God. We have but truly to lay the living  
sacrifice on the altar; then God will send the  
fire.

We need to get this matter of consecration  
down out of cloud-land into the region of  
actual, common, daily living. We sing about  
it, and pray for it, and talk of it, in our  
religious meetings, oftentimes, in glowing mood,  
as if it were some exalted state, with which  
earth's life of toil, struggle, and care had  
nothing whatever to do. But the consecration  
suggested by the living sacrifice is one that  
walks on the earth, that meets life's actual  
duties, struggles, temptations, and sorrows,  
and that fulfills not in obedience, fidelity, or  
submission, but follows Christ with love and  
joy wherever He leads. —J. R. Miller, D. D.

Fog-veils of doubt in blinding eddies drifted,  
Whirlwinds of fancy, counterpoises of thought,  
Shadowless shadows where warm lives were  
sought,  
Numb feet, that feel not their own tread, uplifted  
On clouds of formless wonder, lightning-rifted!  
What marvel that the world's life should  
seem  
To helpless intellect, a Brahman-dream,  
From which the real and awful fact is hid?  
Through the dim storm a white, peace-bearing  
Dove  
Gleams, and the mist rolls back, the shadows flee,  
The dream is past, the knowledge is above,  
Firm rock beneath; a royal-sceptred throne,  
And One, throned-diamonded, the King of Love,  
The Son of God who gave Himself for me.

—Frances Ridley Havergal.

We are too much in the habit of looking  
forward to heaven as to something that will  
be an easier, pleasanter life than the one  
in which we have finished this dreary earthly  
narrative; a luxurious palace-chamber to rest  
in after this life's drudgery is ended; a re-  
mote, celestial mountain retreat, where the  
sound of the restless waves of humanity for-  
ever fretting their shores will vex our ears  
no longer. And so we stumble on, pitying  
ourselves for the hard times we have to  
endure on earth, and singing our songs of  
"the sweet by-and-by," as if there were some  
saving merit in having patience with time,  
and in dreaming of a broader and happier  
realm that we will enter. But the eternal  
issues are now and here, in our thoughts and  
deeds; in our simple, common, every-day  
relations to God and to our fellow-beings.  
—LUCY LARCOM, in "As It Is in Heaven."

The peculiarity of Christianity is the strong  
personal life of real love and intimacy which  
will bind men to the end of time to this Man  
that died nineteen hundred years ago. We  
look back into the waste of antiquity; the  
mighty names rise there that we reverence;  
the great teachers from whom we have  
learned, and to whom, after a fashion, we are  
grateful. But what a gulf there is between  
us and the best and the noblest of them! But  
here is a dead Man who to-day is the object  
of passionate attachment and a love deeper  
than life to millions of people, and will be to  
the end of time. There is nothing in the  
whole history of the world the least like that  
strange bond which ties you and me to Christ,  
and the paradox of the apostle remains a  
unique fact in the experience of humanity:  
"Jesus Christ, whom, having not seen, ye  
love." We stretch our hands across the

waste, silent centuries, and there amid the  
mist of oblivion, thickening round all other  
figures in the past, we touch the warm,  
throbbing heart of our Friend, who lives for-  
ever and forever is near us. We here, nearly  
two millenniums after the words fell on the  
nightly air on the road to Gethsemane, have  
them coming direct to our hearts. A per-  
petual bond unites men with Christ to-day;  
and for us, as truly as for that long-past  
paschal night, it is true, "Ye are My friends."  
—Dr. MacLaren.

## CONSIDER CALIFORNIA'S LILIES.

MRS. W. F. W.

At the time Editor Parkhurst visited  
Southern California, he intimated in  
one of his letters to ZION'S HERALD that, not  
being an enthusiast in such matters, he would  
leave a description of our flowers to other  
pens. Confessing to no lack of enthusiastic  
admiration for California flowers, I then re-  
solved to some time speak on the subject my-  
self, for a thousand pens could not exhaust  
the theme. There lately appeared in the col-  
umns of the *Springfield Republican* a deli-  
cious description of a recent ice-storm, and  
while remembering my former enjoyment of  
the day-fleeting beauty of that gorgeous New  
England spectacle of trees clothed in rain-  
bows, I wish to contrast our landscape at this  
season with that of the glittering snows that  
mantle the East.

We have no ice-storms here, and some years  
ago when it was desirable to produce the ef-  
fect of a snow-storm in a certain large Los  
Angeles hall, the thing was admirably done  
by using showers of rose-leaves that floated  
down over hundreds of delighted guests who  
might have been enjoying at that moment a  
more realistic snow-storm in Boston, but who  
would not there have been surrounded by  
such a wealth of rose petals. We must re-  
fresh our Eastern memories of snow in this  
way, or by watching the snow fall upon the  
tops of our distant mountains, as it is some-  
times possible to do when intervening clouds  
do not curtain the drama that goes on unseen  
whenever we have rain in the valleys. Snow  
on Southern California mountains is more  
nearly perpetual than most people know. It  
only disappeared in 1890 on July 23, and the  
mountains were again white-capped Oct. 10.  
Under the very shadow of these snow-clad  
peaks and high up among the foot-hills them-  
selves during the winter months one may  
gather fruits and flowers daily, though the  
morning air is crisp from the snow-fields  
above and the streams that trickle down the  
canyons are almost as cold as the banks  
from which they melted. Our cool weather  
is, however, of very short duration, and it is  
seldom severe enough to do serious damage  
to even the tenderest plants, so that it is dif-  
ficult to say what choice plant is most com-  
mon in California gardens.

Roses are very abundant, and they are the  
choice varieties that must be grown in the  
East in the Eastern States. The La France,  
Bon Silene, Safrano, Celine Forrester, Agrip-  
pina, Marechal Neil, Cloth of Gold, Jaque-  
minot, Coquette of the Alps, Gold of Ophir,  
Duchess of Brabant, Beauty of Glazenwood,  
John Hopper, Le Marquis, Duchess of Edin-  
burgh, and hosts of others here flourish all  
the year round in the open air, blooming with  
great beauty and profusion in winter and  
spring, for our summer suns crimp the deli-  
cate edges of rose petals so that they are less  
lovely then. Because they can grow through  
the whole year, our roses are trees, and the  
Le Marquis climbs to the roof, screening a  
whole piazza with its dark-green foliage  
thickly sprinkled with white roses, while the  
Marechal Neil twines up pillars to rest where  
it can peep through upper windows, and the  
Celine Forrester forms a thick arbor over the  
gate. Almost any rose may be trained like  
a climber, because all grow so luxuri-  
antly.

Geraniums of the horseshoe or velvet-  
leaved variety are in our cities most re-  
lated to the hedge, where they can be more  
readily pruned and kept in subjection, but  
they are sometimes trained against high walls  
which they cover well. Ivy geraniums are  
largely used to cover bank walls.

Calla lilies are not here grown in pots at a  
sunny window, but unroll their white scrolls  
among a profusion of dark-green leaves that  
stand in stately lines across a lot where they  
are utilized for hedges.

Our fuchsias must be planted in shady lo-  
cations to do their best. They enjoy a moist  
nook on the north side of a dwelling, where  
they hang their heavy tassels over a bay win-  
dow, or they stand in graceful, blooming cir-  
cles beneath the shady trees in the public  
parks.

No words can describe the brilliancy of our  
carnations, and nowhere on earth can they  
be more gorgeous than at Redondo Beach,  
Cal., where public grounds are profusely orna-  
mented with them.

Heliotropes here unfurl their royal purple  
banners in wildest profusion, and bloom with-  
out surrender except to our coldest weather,  
which sometimes blights the tender buds,  
but which does no injury to the plant unless  
it has been recently too severely pruned.

Verbenas and petunias riot so broadly that  
they usually find their freedom outside the  
hedge. Planted between street shade trees,  
they make a fine show of color and are con-  
veniently near when needed for cut flowers.  
Madera Vine, instead of being twined  
around pictures in the parlor, here finds more  
congenial employment in curtaining a  
sunny piazza, and is much used for the pur-  
pose as it forms so effective a screen. Ger-  
man Ivy bears almost any treatment, but En-  
glish Ivy asks a cool or partially shaded nook  
for its roots, when it will clothe a building  
and spread a thick mantle over the ground  
at the base of its trellis. Smilax is lovely  
climbing over windows from its seat in the  
border.

Few plants are cultivated indoors, since  
every sort flourishes better and with less  
care in the open air. Hanging baskets are  
seldom seen, as they require too frequent  
watering on account of rapid evaporation.  
Pelargoniums grow thrifflily all the year,  
but as their season of bloom is comparatively  
limited, they are less cultivated than they  
should be, for Californians are spoiled by  
having such a multiplicity of plants that  
bloom almost without cessation.

Notwithstanding this fact, we all have im-  
bibed the popular passion for chrysanthem-  
ums which even California climate induces  
to bloom but once a year. A great impetus  
has been given to their cultivation by the  
holding of "Chrysanthemum Fairs," which

have always some benevolent enterprise to  
foster, while those not charitably inclined  
are attracted by the competition for num-  
berous premiums offered for choice varieties,  
or best collection of varieties, or specimen  
plants, or most tasteful designs composed of  
the one flower. At these fairs no roses  
or other spring flowers are admitted, since  
they find sufficient scope in the "Flower  
Festivals" held in March, April or May. Of  
the magnitude of these festivals it is impos-  
sible here to speak at length. Suffice it to  
say that for the second annual chrysanthem-  
um fair of Los Angeles a building 90x50  
feet, with a gallery on two sides, was used.  
Not less than 700 varieties were represented  
by 7,500 plants on exhibition. The specimen  
plants usually occupy comparatively little  
space—most room being devoted to fanciful  
designs, such as mimic churches with roof,  
walls and bells of flowers; slippers four or  
five feet high; harps and many musical in-  
struments; full-regiment ships twenty feet  
long composed of flowers and set upon a sea  
of flowers, etc.

The work of preparing such designs and of  
renewing them with fresh flowers from day  
to day through the week or ten days of the  
fair, keeps a small army of workers busy.  
The whole interior of the large building used  
for such a fair must be decorated and turned  
into a bower fit to hold the choicest of our  
choice flowers; attendants must be always at  
hand to answer questions and to assure the  
skeptical Eastern tourist that all the flowers  
grew out of doors, and that enough are still  
left blooming to supply the needs of two or  
three more such fairs at once; so that the  
army of busy workers is not so very small  
after all.

Certain it is that the goddess of flowers is  
perfectly at home in California. The beauties  
enumerated above are only a few of those  
one sees under cultivation, and it would be  
difficult, if not impossible, to mention a plant  
that cannot be grown in this State.

Lordsburg, Cal.

## ABOUT WOMEN.

The only woman chief of division in the  
United States government service is said to be  
Miss Kate Smith, of the Census Office in Washington.  
Her annual salary is \$1,600.

Miss Mary E. Byrd, teacher of astronomy  
and director of the observatory at Smith College,  
has been elected a member of the British Astronomical  
Association.

Miss Huntington, who invented the Kitchen  
Garden, has a new idea, it is said, to be used  
where that system is impracticable. Those acquainted  
with the life of the poor whites, Indians, colored  
people, and heathen will appreciate the necessity of  
arousing a desire for civilized customs, and Miss  
Huntington's "Housekeeping Lesson Book" really  
promises to accomplish something in this direction.  
It is a locked box, light enough to be carried home  
from school or mission by children, and large  
enough to hold the utensils for setting a simple ta-  
ble. The teacher can follow with the food, unlock  
the trunk, set the table, see that the children are de-  
cent for the meal, ask the blessing and preside, and  
at the close superintend the washing of the dishes.  
This neatness, thankfulness, table manners, and  
order may be taught, and the desire to earn and buy  
such articles for themselves awakened.

Miss Sophia G. Hayden, of Boston, is the  
winner of the \$1,000 prize offered for the best design  
for the woman's building of the World's Fair.  
Miss Lois L. Howe, also of Boston, won the second  
prize of \$500. Both Miss Hayden and Miss Howe  
studied architecture at the Massachusetts Institute  
of Technology. Miss Laura Hayes, of Chicago,  
Mrs. Potter Palmer's private secretary, won the  
third prize of \$250. The successful design for the  
woman's building is in the Italian renaissance style,  
with colonnade, broken by centre and end pavil-  
ions. The structure is to be 500 by 400 feet, and 50  
feet to the cornice. There is no dome.

Miss Louisa Parsons, superintendent of the  
Training School for Nurses at the Maryland Univer-  
sity Hospital in Baltimore, is described as a modest,  
gentle little woman, who has attained great promi-  
nence in her profession. She is said to be the only  
regular "Nightingale nurse" in America. She  
studied under Miss Nightingale at St. Thomas' Hos-  
pital, London. She was one of the nurses who went  
on Lord Wolsley's Egyptian expedition. She was  
decorated by the Queen with the royal red cross.  
When she returned she was engaged at the Johns  
Hopkins Hospital, and left it to open the training-  
school over which she now presides.

Miss Isabel Haggood, the Russian translator  
and lecturer, is a rather stately dame, with white  
hair. She has a strong voice, incisive utterance, and  
delightfully clear enunciation.

Women are to be admitted to membership in  
the authors' club established in London by Walter  
Besant.

Miss Minerva Parker, the young Philadelphia  
architect, has her hands full of work. She has just  
completed a large macaroni factory, and several  
houses for the Overbrook Improvement Company.  
She has the contract for the new club house of the  
New Century Club, the principal woman's club of  
Philadelphia. Miss Parker's grandfather was an  
architect and ship designer, and her mother, as she  
grew up, worked with him and became a good prac-  
tical carpenter. Miss Parker has made a thorough  
study of the business, and says that it has to be  
learned and thoroughly mastered, like any other.

## A "HALLELUJAH LASSIE."

"No, I don't parade the streets in a  
procession for five dollars a week,"  
said the girl in calico; "though some folks  
say that is all we have to do after joining the  
Salvation Army. I don't ever march in the  
ranks except on extra occasions, when we  
muster in full force, Slum Brigade and all.  
I belong to the Slum Brigade, you know, and  
my work lies in a part of town where, just as  
like as not, the sight of a girl in the Salva-  
tion Army uniform would draw a crowd that  
a policeman would have to disperse. I am  
on the street a good deal, going from house to  
house, but dressed as I am now, nobody would  
take me for a Salvationist, and so I am no  
more noticed than any other plain, quiet body  
would be. I daren't even wear the Army  
bonnet, because I want the folks around  
where I live to think I am just one of them-  
selves. It's a rough sort of neighborhood,  
and in the evenings there's a lot of drinking  
and swearing, and sometimes fighting, going  
on in the tenement-house where I have my  
room, but I ain't afraid of roughs and row-  
dies; if I was, I shouldn't be fit for the work  
I have undertaken. I haven't any education  
to speak of, and I should hate the worst in  
the world to have to stand up on a platform  
and make an address, but I can go into a  
poor woman's room, if she is ailing, and do  
her work for her—see how big and strong  
my arms are!—and then I can sit down and  
talk to her in a friendly sort of way about a  
country where there won't be no more sick-  
ness or suffering, where children won't go

wrong, and babies won't die just as soon as  
they begin to take notice."

"Folks say that the best thing a tenement-  
house baby can do for itself is to die, but it  
would be hard to make its mother believe that,  
no matter whether she was a soldier woman  
who looks after her children, or a drunk-  
ard who spent half her time on the Island.  
And I am thankful that I know what to do  
for a crumby baby, or a thrushy baby, or one  
whose teeth are going hard with it. I was  
the eldest of the family at home, and ac-  
customed to taking care of the children when  
my mother was out at her work, and since I  
have belonged to the Slum Brigade I've come  
across a lot of mothers who will just hand  
over their babies to me when they get sick,  
and watch me while I try to make the poor  
little things comfortable. When baby is all  
right again, the mother gets over think-  
ing there isn't nobody like me, then is the  
time to ask her to go down on her knees  
with me, and thank God."

"I don't want no preaching, said a sick  
woman to me when I went to see her one  
morning, and before the mother gets over  
preaching, said I, 'but I can make a cup of tea  
with anybody,' and with that I crossed over  
to the stove, started the fire, and made her  
one. Then I put on some oatmeal for her  
three little children's breakfast (her husband  
went away to his work, and couldn't  
attend to things), and while it was cooking I  
tidied 'em up so nicely that they didn't know  
themselves. Not one word did I say to that  
woman about her soul, but now she comes to  
our meetings reg'lar, and our captain says  
she open converted, not by my theology, but  
by my scrubology. I am better at cleaning  
up than at expounding Scripture—that's a  
fact. I ain't good even at repeating texts  
from Scripture. I disgraced myself once in a  
meeting where we were all called on for  
texts, by rising up and saying, 'I don't know  
no text, but I am a good girl.' Some  
folks like me began to snicker, and the  
girl sitting next to me whispered that that  
wasn't in the Bible. Then I felt so ashamed  
I didn't know which way to look, and it was  
not any comfort to have a pert fellow on the  
stage, and he said, 'Never mind, young  
lady; if it isn't in the Bible, it ought to be.'  
I ain't much good at distributing tracts.  
You see I never cared much for reading my-  
self, even when I had time, so it doesn't come  
natural to me to ask other folks to read. As  
for having to read to a hungry baby, I won-  
der, I hope I may be kept from ever doing any-  
thing so cruel and heartless. When I have  
money given me to lay out, the first thing I  
think of is something to eat, especially for  
sick people. The next thing is baby bannel,  
or children's shoes; and then, if there is any  
left over, it's apt to go for soap. You  
would hardly believe it, but I have actually  
had to go down on my knees and show some  
women how to scrub their floors. If left to  
themselves they would leave sloppy places  
here and there, and sometimes a drop of so-  
ap water to slip on. My room—or our room  
I ought to say, as two other Salva-  
tionists have it with me—hasn't any car-  
pet, only old rugs by the side of the beds, and  
we are so proud of our clean, white floor,  
that we have a way of leaving the door par-  
tially open sometimes, so that other folks can see  
it, and I can tell you the sight of it has a  
good effect in setting the other women in the  
house to scrubbing their floors and tidying  
up their rooms."

Mind telling what my pay is? Not a bit.  
I have my room-rent paid, and am supplied  
with food and coal, and once in a while re-  
ceive a bundle of cast-off clothes. If I was  
to come out in new clothes the folks in my  
tenement-house would think I was growing  
proud. So you see I didn't go into the work  
to make money, or even to make a show. As  
the lady said, ain't no good at preaching,  
and I suppose my prayers ain't much to listen  
to, and I haven't any voice for singing, ex-  
cept in a chorus, where all that's wanted is  
noise, but I have health and strength and  
good will, and I am ready to use them in the  
good cause." —CLARA MARSHALL, in *Silver Cross*.

## THE EMPTY CUP.

When all is over—all the tender yearning,  
The hopes and fears that words could never tell;  
Ten from the last look love, in anguish turning,  
Hath measured all the misery of farewell!

When blinds are opened, and with tear-worn faces  
We meet the shining light of ever-opened eyes,  
Knowing that from the dear accustomed places  
The loved one hath forever gone away,—  
Across that throbbing sea of separation  
Whereon we drift alone, uncomfited,  
There comes a voice of hope and consolation,  
That whispers softly, "Blessed are the dead!"

And suddenly, with clearer vision lifted,  
We seem radiant on the farther shore;  
All burdens from our weary hearts are cast,  
From pain and death set free forevermore.

And, reckoning thus the bliss of our departed,  
Though grief still clings its bitter need of tears,  
We can go forth, no longer broken-hearted,  
To face the strangeness of the altered years.

All love for us made sacred by that sadness,  
All hope henceforth a purer thing to be;  
Till we too stand where, in undimmed gladness,  
Death shall be swallowed up in victory!

—MARY ROWLES, in *Sunday at Home*.

## GIFTS FOR INVALIDS.

A VERY small thing of beauty that will  
be a pleasant sight for an invalid's  
eyes while it lasts is a carrot or sweet-potato  
hollowed out on the inside to leave a wall  
about three-quarters of an inch thick. The  
vegetable is suspended by cords passed  
through holes pierced in the sides, and the  
cavity filled with water. In a few days  
upturning sprays of green will sprout from  
the bottom and cover the outside, and if a  
small bunch of violets is put in the quaint  
little hanging basket, it will have a charming  
appearance.

A pretty little thing to leave on a sick  
friend's table is a plant saucer, with three  
pine cones standing upright in the centre.  
The arrangement of sticks and hair-pins by  
which you compel them to assume and  
maintain an erect position may be concealed  
by a mat of real moss. There should also be  
a layer of sand in the saucer, and a little  
grain or grass seed should be scattered over  
the cones, and if the saucer is kept full of  
water, the seeds will sprout and show a beau-  
tiful tender green, in fine contrast to the rich  
brown of the cones.

It is such a pleasure to watch green things  
growing, that either of these simple gifts is  
an aid to pass the weary hours. Even a  
finger-bowl with a thin layer of cotton  
sprinkled with flax-seed, which grows and  
lives for a while on such nourishment as it  
draws from the water beneath, is a cheerful,  
pretty decoration for a sick-room.

For a friend who is too feeble to sit at a  
desk or table to write, it would be a pleasant  
task to fit up a writing tablet which can be  
used when one is in a reclining position, and  
which offers facilities for writing on slates,  
instruments, notes, and the other *cetera*,  
that an invalid dislikes to be always asking  
other people to procure for his use. The  
foundation is a seasoned pine board twenty-  
five inches long by twenty-one broad. This  
is covered with felt, which upon three sides  
hangs over the edge, and is supplied with flat  
pockets to hold letters. The front of each  
pocket is cut into a point, which buttons  
down to protect the contents. Across each  
end of the board are straps and little super-  
imposed flat pockets to hold pens, pencils,  
stamps, cards and envelopes. Of course  
these conveniences must not invade the space  
needed for writing. A leather-covered travel-  
er's inkstand, with a strong spring in the  
cover to prevent the spilling of ink, can be  
firmly glued on one upper corner, and a pen  
and stamp box on the other corner. A

row of brass-headed nails should be put all  
around the edge of the board, and the straps  
and pockets can be fastened on with smaller  
brass nails. The valances, with the buttoned-  
down pockets, can be folded over the top,  
when the writing board is not in use. —Har-  
per's Bazar.

UNDERGROUND HINDU MONAS-  
TERIES.

MRS. WILLIAM BUTLER.

In the "Missionary Report" we find the fol-  
lowing, from Rev. J. C. Lawson, of Sitapur,  
India:—

One of these (itinerant) tours was made to the  
noted Hindu shrine called *Nemnar*, twenty-two  
miles south of Sitapur, on the right bank of the  
river Ghogra. Here, as the tradition goes, the great  
Rama Chandra "planted his footsteps," and here one  
of the five famous *Pandava* brothers made his  
abode. We were forcibly reminded of the sacred  
of medieval Europe as we visited the curious under-  
ground monasteries of this celebrated shrine. Hun-  
dreds of Hindu monks plot their long, weary way  
here, crawling through the little hole of a doorway, up  
by two feet, past along the dark, winding passage to  
their lonely, silent retreat, and sit and pray and  
meditate, hoping to become absorbed into the Deity.  
Thousands of pilgrims monthly, and other tens of  
thousands yearly, come here to wash away their  
sins in the so-called holy water of the large circular  
bathing-tank. The water flows out in great volume  
from the tank, and as there is no visible inlet, the  
masses believe that it bursts forth from *Patal*, the infer-  
nal regions. The Brahmins tell the story that  
even the great English government could not stop  
it, for they tried, but failed. On a gentle  
slope to one side of the main thoroughfare leading  
to this bathing-place, four days we preached the  
Gospel to thousands of the common people, who listened  
gladly. Oh, how attentive they were, and how  
the blessed Word came home to them like a welcome  
revelation! No doubt in heaven we shall meet many  
of those for the first time heard about Jesus.  
Never before have we been so strangely touched  
with compassion and filled with love for any mis-  
guided people as we were at *Nemnar*. The great  
throng of poor, ignorant pilgrims would rush past  
the bathing-place. On, on they go, family  
after family, company after company, village after  
village, caste after caste, a great surging, seething,  
moving mass of wild and reckless human beings.  
It was a pitiful sight! No wonder that the dear  
Saviour had compassion upon such multitudes.  
Who that reads these lines will come to help in lead-  
ing these untaught ones to Him?

The Report goes on to speak of revivals, con-  
versions among boys and girls, then disasters, floods,  
influenza, cholera, protracted sicknesses in the mis-  
sionary's family, causing absence from the station,  
then—

"Mention is gladly made here of the work of the  
Woman's Foreign Missionary Society. During the  
absence of the missionary and family Miss Fuller  
and the lady assistants have nobly and literally  
borne the burden and heat of the day. Many  
dark zenanas and sad hearts have been made bright  
and happy by their ministrations."

And this tidings come to-day (March) from our  
own mission in India! Yet many will say, as a  
lady said to me a few days ago, "I am not inter-  
ested in foreign missions!" Will that excuse avail  
at the judgment? Thank God for our Woman's For-  
eign Missionary Society, and for its workers!

Newton Centre.

## Little Folks.

## TWO LITTLE HOME MISSIONARIES.

MRS. ALLEN had a sorrowful look on  
her face that morning. I do not  
think she had any particular trouble. I  
think she was only tired and discouraged.  
There was a great deal of work to do in the  
Allen household—meals to cook, sweeping,  
washing, ironing, scrubbing to do, and a baby  
to take care of. The Allens were not exactly  
"poor people," but it took a good deal of  
money "to keep the pot boiling," as the say-  
ing is, and Mrs. Allen felt that she could not  
afford to hire a servant.

There had been a talk in Sunday-school, the  
day before, about missionaries, and Mrs.  
Allen's two little daughters, Netty and Helen,  
had listened carefully to all that was said.  
The teacher told the class all the particulars  
about the sailing and the destination of Miss  
More, who had just gone as missionary to  
Turkey. Miss More had grown up in the  
neighborhood where the Allens lived, and  
Netty and Helen had known her ever since  
they could remember. When they were  
little tots she had taught them in the infant  
class, and it seemed to them a great and a  
wonderful thing that Miss More was going  
so far away to tell strange peoples about the  
religion of Jesus.

When the story was finished Helen Allen  
looked up into her teacher's face with such  
an expression of earnestness that the lady  
said:—

"What is it, dear?"  
Helen blushed and cast down her eyes.  
"I wish some day I could be good enough  
to be a missionary," she said bashfully.

"I wish so, too," said Netty, with cheeks  
as red as her sister's.

"You need not wait till 'some day,'" said  
the teacher; "you can be missionaries now.  
You, Helen and Netty, and you, Rachel and  
Mary and Catharine."

Blue eyes and brown eyes, black eyes and  
gray, were turned wonderingly to the teacher.

"To be a missionary is to go on a mission,"  
said the lady—"a mission of help and ser-  
vice. Suppose you all try, through the com-  
ing week, to find somebody who needs help.  
Next Sunday you can tell me your experience  
as little missionaries."

As I told you at the beginning of this little  
sketch, Mrs. Allen had a sorrowful look on  
her face. It was Monday, and there was a  
great basket of clothes waiting to be washed.  
The baby was fretful, and had kept his mother  
awake a good half of Sunday night. There  
were breakfast dishes to wash, and room to  
put in order; and, before one could fairly  
turn around, as Mrs. Allen said, there would  
be dinner to get.

"You know we're going to begin being  
missionaries to-day," said Netty to Helen, as



## The Sunday School.

SECOND QUARTER. LESSON IV.

Sunday, April 26.

Jonah 3: 1-10.

REV. W. O. HOLWAY, U. S. N.

## NINEVEH BROUGHT TO REPENTANCE.

## I. Preliminary.

1. GOLDEN TEXT: "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Luke 11: 32).

2. DATE: About B. C. 800.

3. PLACE: Nineveh, capital of Assyria, on the Tigris. Assyria was at the height of its power at this time. Its downfall was predicted by Isaiah (10: 5-13), and effected by the Medes about B. C. 605.

4. HOME READINGS: Monday—Jonah 3: 1-10. Tuesday—Jonah 4: 1-10. Wednesday—Ezekiel 18: 24-32. Thursday—Joel 2: 12-17. Friday—Isaiah 55: 6-13. Saturday—Ezekiel 27: 1-10. Sunday—Luke 11: 29-32.

## II. Introductory.

Restored to safety and favor, Jonah, no longer refractory, obeyed a new command from God to go to the Assyrian capital, and utter the message that should be given to him. That great city, the circuit of whose walls was a three days' journey, was filled with a fierce and turbulent people, whose vices and violence called aloud for vengeance. Into this wicked metropolis the prophet penetrated a day's journey, uttering wherever he went his piercing, frenzied cry, "Yet forty days, and Nineveh shall be overthrown." His terrible prophecy excited no indignation against himself. The message was believed. Upon the universal conscience fell a sense of guilt. As Jonah passed on his way, the people forsook their pleasures and their business. The awful sentence paralyzed all hearts with fear. Tidings of the impending calamity reached the king, and produced on him the same alarming effect.

Descending from his throne, and exchanging his robes of state for sackcloth, he showed his profound sorrow and humiliation by sitting in ashes. The most vigorous steps were taken to avert, if possible, the threatened destruction. A solemn fast was proclaimed for man and beast alike, that the cries of distressed cattle might go up to God with the prayers of a repenting people. Sackcloth was enjoined as the universal dress, the beasts even to be wrapped in it. Further, there must be a heartfelt renunciation of all evil; violence must cease; robbery and wrong must come to an end; then, perhaps, the God who had appointed them to destruction, would turn from His purpose and they might live. And the king's decree was complied with willingly. Probably in no community since the days of Nineveh has a fast been observed with such sincerity of abasement and such honest and universal purpose of amendment of life. So genuine was it that He who searcheth the hearts and trieth the reins of the children of men accepted the voluntary self-chastening of this heathen city as a sufficient ground for a change in His purpose concerning them, and for repenting of the evil which He said He would do unto them.

## III. Expository.

1. The word of the Lord came . . . the second time. It was fitting that Jonah should be to be re-commissioned after his disobedience. He had willingly abdicated his office, and in his humbled, repentant state he needed a Divine intimation that he was to proceed on the errand—that God still was willing to make use of him. Further, the experiences through which he had passed—his exposure, his prayers, his wonderful deliverance—qualified him to fulfill his task more successfully. "He shall best preach salvation who has known his own need of it," as Spurgeon says.

2. Go unto Nineveh, that great city: the greatest city in the world at that time; the capital of the Assyrian empire, founded by Ashur, or Nimrod (Gen. 10: 11). It was the seat of its power, and falling into decay almost before the era of recorded history. Its downfall is put at B. C. 625 by Rawlinson, at B. C. 606 by Layard. Its extensive ruins, and the results of the excavations made among them by Layard, Botta, and others, testify to its greatness, and also to its corruption. Preach unto it the preaching that I bid thee: "cry unto it," "proclaim it aloud." Jonah was not to choose the message; whatever God made him speak, that and only that was to be his.

3. Who can tell if God will turn. . . R. V., "who knoweth whether God will not turn?" They had no promise to encourage them. They had only the fact that they had been warned instead of being destroyed without warning, on which to found a meagre hope. That with so little light they should have so deeply and universally repented, was cited by our Lord to rebuke those who in His day of abundant privilege declined to repent.

4. God saw . . . that they turned. . . He was as quick to note their penitence as their sin. God repented of the evil language of accommodation; an attempt to express in human terms the change in God's purpose towards Himself brought about, behavior towards them. "When they repented, the position in which they stood towards God's righteousness was altered. So God's mode of dealing with them must also accordingly. It is not to be inconsistent with Himself."

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7. In one he relieved, the dress of a king consisted of a long, flowing garment, edged with fringes and tassels, according to his rank, and confined at the waist by a girdle, and over this a second similarly ornamented and open in front. From his shoulders fell a cape or hood, also adorned with tassels, and two long ribbons or lappets. He wore the conical mitre, or tiara, which distinguished the monarch in Assyrian bas-reliefs. Around his neck was a necklace. He wore ear-rings, and his bare arms were encircled by armlets and bracelets remarkable for the beauty of their forms (Layard).

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of Ananias: "A voice from the east, a voice from the west, a voice from the four winds. . . Woe to Jerusalem!" Yet forty days—the period of fasting in at least three illustrious cases mentioned in the Scriptures—Moses, Elijah, and Christ. Nineveh shall be overthrown—a pitiless, terrible, and yet mysterious destruction, for no hint is given how it shall be accomplished. The Hebrew verb used is the same as that employed with reference to Sodom and Gomorrah.

6. The people . . . believed God.—Jonah wrought no miracle, gave no hint of mercy; only uttered his strange, dreadful warning; and yet the Ninevites heeded it, and "brought forth fruits meet for repentance." Wordsworth says: "God gave Nineveh forty days, and they repented; He allowed Israel forty years after Christ's resurrection, and they did not repent, and perished." Proclaimed a fast—the most circumstantial, to avert, at least postpone, the threatened calamity. Put on sackcloth.—The contagion of repentance pervaded the entire city seemingly, all ranks included, and therefore all put on the garb of mourning.

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